English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:
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In the Name of Allah, the Most Gracious, the Most Merciful

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Book on Taharah appendices

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Chapter on water

1- Ruling on water contaminated by a pure substance

Q: If water changes in taste, color or smell due to mixing with purities, such as paint, what is the ruling on using this water?

A: According to Ijma` (consensus of scholars), the purifying quality of water departs if impurities cause change in the water characteristics. On the other hand, if these characteristics change due to pure substances, such as paint, dust, leaves and the like which fall into water, the water does not become Najis (impure) and its purifying quality remains. It keeps the state of being originally pure and can be used for Taharah (ritual purification) so long as it is identified as water. Allah (Exalted be He) says: ﴾and you find no water, perform Tayammum﴿ And: ﴾and We send down pure water from the sky.﴿ The Prophet (peace be upon him) said: ﴾Water

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is pure and is not defiled by anything.﴿ If it is mixed with something that changes its name from water to milk, soup, paint or such like, the rulings of pure water are absent in this case. It, therefore, cannot be used for Taharah as it does not fall into the category of the pure water mentioned in the texts mentioned above and other ones. This is the view held by the people of knowledge and Allah (Glorified and Exalted be He) knows best. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Utensils

Ruling on using gold and silver utensils

Q: This letter is sent by `A.F.`A. from Riyadh in which he says: Nowadays, the use of gold and silver utensils has become widespread, especially among people who are well-off. The matter has gone so far that some of them even buy sets of sanitary equipment, such as bathroom taps and fixtures, all made of pure gold, and they do not pay Zakah (obligatory charity) on this gold or pay any attention to its value. It is known that this is forbidden. What is the view of Your Eminence on this matter? Is it possible to forbid the sale of such things to Muslims who are unaware of the ruling? May Allah bless you!

A: Utensils that are made of gold and silver are forbidden according to Nas (Islamic text from the Qur'an or the Sunnah) and Ijma' (consensus of scholars). It was authentically reported that the Messenger of Allah (peace be upon him)

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said: ﴾Do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for them (disbelievers) in this worldly life and for you in the Hereafter.﴿ (Agreed upon by Al-Bukhari and Muslim from the Hadith narrated on the authority of Hudhayfah (may Allah be pleased with him)) It was also authentically reported that he (peace be upon him) said: ﴾Whoever drinks in gold and silver utensils is only filling their abdomen with Hellfire.﴿ (Agreed upon by Al-Bukhari and Muslim from the Hadith narrated on the authority of Um Salamah (may Allah be pleased with her). This is the wording of Muslim) It is not permissible to use gold and silver as utensils, whether for eating or drinking. The same applies to things used for Wudu' (ablution) and Ghusl (ritual bath following major ritual impurity). All that is Haram (prohibited) according to the Hadiths of the Messenger of Allah (peace be upon him). These things should not be sold so that Muslims will not use them. Allah (Exalted be He) has forbidden us to use them so they should not be used for drinking, eating or any other purpose. It is not permissible to use them as spoons, coffee cups or tea cups; all of that is forbidden, because these are kinds of utensils. A Muslim should avoid that which Allah (Exalted be He) has forbidden and keep away from extravagance and wasting wealth.

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If he has ample wealth, there are poor people to whom he can give Sadaqah (voluntary charity); and there are Mujahids (persons fighting in the Cause of Allah) to whom he can donate. He should give in Sadaqah, not fool about with his wealth. Money has legal ways to be spent and there are needy people who are entitled to receive it in Sadaqah. Thus, a believer must dispose of his wealth in charitable ways, such as giving to the poor and needy, building and maintaining Masjids (mosques)

and schools, repairing roads and bridges, helping the Mujahids and poor migrants, and other ways, such as paying off the debts of those who are in dire straits, and helping those who cannot afford to get married to do so. These are all good things on which we are encouraged to spend. As for wasting wealth by buying utensils, spoons, cups or bathroom fixtures of gold and silver, and the like, all of that is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and we should avoid that and warn others against it. Whoever has a position of responsibility in countries where such things are done, such as scholars and rulers, should denounce that and prevent the extravagant from indulging in such things. Allah is the One sought for help!

3- Ruling on using gold and silver in buildings

Q: Nowadays, some people build extremely costly houses. They may make doorknobs or

figures from gold and some may buy highly expensive chandeliers whose price may reach million riyals. Is this Haram (prohibited), taking into consideration that those people are well-off and they do so with their money?

A: It is prescribed for every Muslim to observe moderation in all matters, in buildings, furniture and everything. Allah (Glorified be He) says: ﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴾ And: ﴿And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴾ There are many evidence in this regard.

It is not permissible to use gold and silver in buildings, doors, and the like for the Prophet (peace be upon him) forbade eating and drinking in silver and gold utensils, saying: ﴿Such things are for disbelievers in this worldly life and for you (i.e. believers) in the Hereafter.﴾ This Hadith implies the prohibition of using them in doors, walls, roofs, furniture and the like. May Allah grant us success!

Chapter on Istinja'

4- Ruling on offering Salah without performing Istinja'

Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah safeguard you, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: I am an old man suffering from urinary incontinence and I wear adult diapers. When I am not in my house, I cannot change it. One day I performed Wudu' (ablution) and offered Maghrib (Sunset) Prayer without changing the diaper which had become full. What is the ruling on this matter? Please advise me, may Allah guide you!

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

You have to repeat the mentioned Salah (Prayer) because you did not perform Istinja' (cleansing the private parts with water after urination or defecation), change the diaper, and wash your private parts.

5- Ruling on using tissues in Istinja'

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected sister Kh.`A.Q., in the rehabilitation hospital in Ta'if, may Allah grant you success! Amen

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter which contains eight questions. Following is the answer to the third question:

A: In your third question, you ask about your incapability of using water in Istinja' (cleansing the private parts with water after urination or defecation) because of sickness. The answer is: You may use clean and pure tissues and the like, such as stones, three times until wastes are removed from the private parts. Less than three times is not permissible and if they are not enough, you may use more than three until you think that the private parts are clean. These objects will replace water, may Allah protect you and all Muslims from every evil.

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6- Ruling on Istijmar while there is water

Q: If a person performs Istijmar (cleansing the private parts with a hard material after urination or defecation) and then finds water, should they complete washing their private parts with water or repeat Istinja' (cleansing the private parts with water after urination or defecation)? May Allah reward you with the best!

A: It is enough to perform Istijmar three times or more and purify the private parts in order to be Tahir (ritually pure) as authentically reported from the Messenger of Allah (peace be upon him) even if there is water. However, you should perform Wudu' (ablution) with water. May Allah grant us success!

7- Ruling on removing urine and stool with paper

Q: What is the ruling on wiping the traces of urine and stool with paper? Is it enough instead of water?

A: It suffices to use paper and other pure solid objects, such as stones, pieces of wood, dust and the like, with the exception of bone and excrement provided that it removes the traces of urine or feces and is repeated three times

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or more. This substitutes using water according to many Hadiths including the saying of the Prophet (peace be upon him): ﴾When any of you goes to relieve himself, he should take with him three stones to cleanse himself, for they will be enough for him.﴿ (Related by Ahmad, Abu Dawud, and Al-Nasa'y on the authority of `Aishah (may Allah be pleased with her) and Al-Hafizh Al-Daraqutny said that its Sanad (chain of narrators) is Sahih (authentic)) Also, it was reported on the authority of Khuzaymah ibn Thabit Al-Ansary (may Allah be pleased with him): ﴾The Prophet (peace be upon him) was asked about cleansing (after relieving oneself). He answered: '(One should cleanse oneself) with three stones which should be free from excrement.'﴿ (Related by Ahmad, Abu Dawud, and Ibn Majah) It was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) forbade us to perform Istinja' (cleansing the private parts after urination or defecation) with bones or dung and he said, 'They are not valid for purification.'﴿ (Related by Al-Daraqutny who said that its Sanad is Sahih) Also, Imam Muslim related in his Sahih (authentic Book of Hadith) on the authority of Salman Al-Farisy (may Allah be pleased with him): ﴾The Prophet (peace be upon him)

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forbade to perform Istinja' with less than three stones or to perform Istinja' using excrement or bones.﴿ There are many Hadiths in this regard and what we mentioned is enough in this case, In sha'a-Allah (if Allah wills).

8- Ruling on praying while neglecting Taharah

Q: I used to offer Salah (Prayer) without purifying myself from urine and I want to repent to Allah. Should I repeat all the Salahs which I offered during almost a year without being in a state of Taharah (ritual purification)?

A: You must return to Allah in repentance, regret what you did, determine not to commit it again, and make sure of being in state of Taharah in the future. You should not repeat Salah (Prayer) because repentance wipes out all the past sins. We ask Allah to grant us safety!

9- Ruling on Istinja' after breaking wind

Q: What is the ruling on Istinja' (cleansing the private parts with water after urination or defecation) after breaking wind and other things that nullify Wudu' (ablution) other than urination and defecation? Should we wash the anus as well after urinating?

A: Evidence of Shari`ah (Islamic law) indicate that Istinja' is required after urination and defecation only. As for breaking wind, sleeping, touching one's penis and eating camel meat, those things invalidate Wudu' but do not require Istinja'; it is enough to perform Wudu' after them, which is indicated in Allah's saying (Glorified be He) in Surah (Qur'anic chapter) of Al-Ma'idah: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿

This issue is not controversial among scholars, praise be to Allah. Muwaffaq Al-Din Muhammad ibn `Abdullah ibn Qudamah (may Allah be merciful with him) said in his book entitled Al-Mughny, "We do not know any disagreement among the scholars

about the lack of necessity of Istinja' after sleeping and breaking wind." The evidence on this is the previously mentioned Ayah (Qur'anic verse) and what was authentically reported in the Sahih (authentic) Hadiths about the Wudu' of the Prophet (peace be upon him). It was never mentioned that he performed Istinja' after waking up, breaking wind and so on; he only performed Istinja' after urination and defecation. After urination, you should wash the penis, but there is no need to wash the anus if you did not defecate as well. There is no need to wash the testicles if they are not soiled by urine, because the intention of Istinja' is purifying the place of Najasah (ritual impurity), whereas a place that was not soiled by Najasah does not have to be washed. However, if it is Madhy (thin white viscid fluid secreted due to sexual thoughts or desire), it requires washing the penis and the testicles according to Hadiths reported from the Messenger of Allah (peace be upon him) in this regard. As for Maniy (sperm secretions that are released on orgasm), it is the origin of man; it flows with lust and it requires Ghusl (ritual bath following major ritual impurity) as is well-established by evidence of Shari`ah.

10- Ruling on jerking the penis

It was reported on the authority of `Isa ibn Yazdad from his father (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said: (When anyone of you finishes urination, they should jerk the penis three times.) Related by Ibn Majah through a weak Isnad (chain of narrators) according to Al-Hafez's statement in his book entitled "Al-Bulugh".

I said: It is related by Imam Ahmad and is weak as stated by Al-Hafez because `Isa and his father are anonymous. Ibn Ma`in held this view which is affirmed by Al-Hafez in his book entitled "Al-Taqreeb". The fact that this act causes men to suffer from anxiety and incontinence of urine stresses the weakness of this Hadith. People must give up this act.

11- Doubting the discharge of Madhy after Wudu`

Q: While walking to perform Fajr (Dawn) Prayer, I always feel there is a discharge of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire). One day, after leaving the Masjid (mosque),

I touched my penis and found that there was a discharge of Madhy despite that I perfectly performed Wudu' (ablution) before. This has become a troublesome matter for me. Please provide me with a Fatwa (legal opinion issued by a qualified Muslim scholar) on that.

A: If the discharge of Madhy is contingent, you should perform Istinja' (cleansing the private parts with water after urination or defecation) by sprinkling some water on your penis during Wudu'. You should not do that unless you are sure there is a discharge. But if you have any doubt, do not pay attention to this, or touch your pants or even look at anything. On the other hand, if there is a continuous feeling of wetness, this is a sort of incontinence. Therefore, you should perform Wudu' when the time of Salah (Prayer) becomes due and offer it, if as previously mentioned, this case is continuous. Also if this happens accidentally when going out sometimes as in case of urine or wind, then your Wudu' becomes nullified. Furthermore, if you have one percent doubt, do not consider it, and regard it as Wahm (illusion).

12- Ruling on washing the urine drops

Q: What is the ruling when drops of urine fall on one's clothes? Should one wash them or is it sufficient to sprinkle them with water?

A: One should wash the drops of urine that fall on clothes. It is not sufficient to sprinkle them with water, for this is severe Najasah (ritual impurity). It is specifically the Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) and the urine of the baby who has not started eating which should be sprinkled with water. As for the urine of the baby who started eating, it should be washed.

Q: While going to the Masjid (mosque) or offering Salah (Prayer), drops of urine fall. Your Eminence, what is the ruling on my Salah, bearing in mind that some people told me to remove the spot with water only? Should I perform Wudu' (ablution) again after washing off the spot? Guide me, may Allah grant you success!

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A: You have to repeat the Wudu' and Istinja' (cleansing the private parts with water after urination or defecation) and wash off the spots of urine that fall on your clothes as long as you are not enuretic. However, if you have enuresis, you have to perform Wudu' for each Salah after the time of Salah becomes due. After that, there is no harm if drops of urine are released involuntarily. The Prophet (peace be upon him) said: ﴾Perform Wudu' for (the time of) every Salah.﴿

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Chapter on Sunan-ul-Fitrah and the supererogatory acts of Wudu'

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13- Ruling on mentioning Allah's Name on performing Wudu'

Q: One listener asks about the ruling on mentioning Allah' Name on performing Wudu` (ablution). What if someone does not mention Allah's Name on performing Wudu'? May Allah reward you with the best!

A: In the Name of Allah. All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, Companions and those who followed his guidance.

According to the Jumhur (dominant majority of scholars), mentioning Allah's Name on performing Wudu' is one of the supererogatory acts. Yet, some scholars are of the view that it is obligatory for a person to do so on knowing the ruling and remembering it. The believing person should not abandon this act. If they forget or are not aware of the ruling, there is no harm and their Wudu' is still valid.

However, if anyone omits it deliberately while knowing the ruling, they have to perform Wudu' again to avoid the divergent opinions of scholars and be on the safe side. This is because

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the Prophet (peace be upon him) said: (Wudu' is not valid for those who do not mention the Name of Allah on performing it.) This Hadith is related by many chains of narrators. Some scholars judged it as Da`if (weak) and not authentic. Al-Hafizh Ibn Kathir (may Allah be merciful with him) stated that it is a Hadith Hasan (good Hadith) due to the many chains of narrators which elevate this Hadith to the rank of Hasan li Ghayrih (a Hadith is judged good by virtue of another Hadith when it's weakness is so slight that it can be raised through another chain to the level of the good Hadith). Consequently, every believing person should exert themselves to mention Allah's Name before performing Wudu'. If they fail to do so out of forgetfulness or ignorance, there is no harm in that.

14- Virtue of Miswak

Q: What is the meaning of the Hadith: ﴾Two Rak`ahs (units of Prayer) with Miswak (tooth-cleansing stick) are better than seventy Rak`ahs without Miswak﴿ **?**

A: Miswak is Sunnah (action following the example of the Prophet) and an act of obedience when done at the time of Salah (Prayer) or when performing Wudu' (ablution), because the Messenger (peace be upon him) said: ﴾ Miswak is purifying for the mouth and pleasing to the Lord. ﴿ (Related by Al-Nasa'y with an authentic Sanad (chain of narrators) on the authority of `Aishah (may Allah be pleased with her))

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Also, the Prophet (peace be upon him) said: ﴾Were it not for the fear that it might be hard for my Ummah (nation based on one creed), I would have ordered them to use Miswak at every Salah.﴿ (Agreed upon by Al-Bukhari and Muslim) Another wording reads: ﴾Were it not for the fear that it might be hard for my Ummah, I would have ordered them to use Miswak with every Wudu'.﴿ (Related by Al-Nasa'y with an authentic Sanad) With regard to the Hadith that reads: ﴾The Salah that is preceded by using Miswak is better than that without using Miswak﴿ it is a Da`if (weak) Hadith, and is not Sahih (authentic). There are Hadiths Sahih in this regard, which are sufficient, praise be to Allah.

15- Ruling on pronouncing

Shahadah when performing Wudu'

Q: What is the ruling on pronouncing Shahadah (Testimony of Faith) when performing Wudu' (ablution) in the bathroom?

A: The act of Sunnah (supererogatory act of worship following the example of the Prophet) is to pronounce the Shahadah outside the bathroom after finishing Wudu', for it is not necessary to pronounce it inside the bathroom.

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When you finish Wudu', you should say: ﴾testify that there is no deity but Allah Alone Who has no partner and that Muhammad is His Servant and Messenger. O Allah! Make me of those who always repent to You and of those who remain pure.﴿ It is Makruh (reprehensible) to pronounce this inside the bathroom.

Nevertheless, when starting Wudu', one should pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") even if one is in the bathroom, for Tasmiyah is necessary and Wajib (obligatory) according to a large group of scholars, so it should not be abandoned. It becomes no longer Makruh when it is necessary. As for the Shahadah, there is no need to pronounce it in the bathroom. Rather, one should go out of the bathroom and then pronounce it.

16- Ruling on extending Salam in places for Wudu'

Q: A brother from Riyadh says in his question: When I enter upon some people performing Wudu' (ablution) in Masjids (mosques), should I extend Salam (Islamic greeting of peace) and should they return it or not? Could you kindly advise? May Allah reward you with the best!

A: It is prescribed for you to extend Salam to them and they are obligated to return the Salam

provided that the places for Wudu' are outside the toilets because of the general proofs related in the Qur'an and the Sunnah (whatever is reported from the Prophet) to this effect. May Allah grant us success!

17- Ruling on Tasmiyah and Wudu' inside bathrooms

Q: What is the ruling on saying Adhkar (invocations and Remembrances said at certain times on a regular basis) when performing Wudu' (ablution) inside bathrooms?

A: It is an act of Sunnah (action following the example of the Prophet) to keep silent inside bathrooms and not to say Adhkar because this is a place for relieving oneself. However, if one is to perform Wudu' inside bathrooms, one should say Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu' for Tasmiyah is Wajib (obligatory) according to a group of scholars and, consequently, it is not to be neglected even if it is Makruh (reprehensible) to say anything in this place for the obligatory act takes precedence over a reprehensible one. Hence, Muslims should say Tasmiyah upon starting Wudu' when they wash their hands and before Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) or upon Madmadah or Istinshaq. To sum up, one should say Tasmiyah upon Wudu' even if having to perform Wudu' in the bathroom because reciting Tasmiyah is Wajib according to some scholars and a stressed Sunnah according to most of them. In accordance, it should not be neglected.

Q: If a person performs Wudu' (ablution) in a bathroom with a toilet,

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can they mention Allah's Name therein?

A: When it is necessary to perform Wudu' in this bathroom, there is no harm if the person says Tasmiyah (saying, "Bismillah [In the Name of Allah]") inside it. Since Tasmiyah is Wajib (obligatory) according to a group of scholars, it cannot be abandoned for something which is Makruh (reprehensible). If performing Wudu' outside the bathroom is not available, there is nothing wrong for the person to say Tasmiyah and start Wudu'. If it is available, they should perform Wudu' outside the bathroom. Yet, it is better to delay pronouncing the Shahadah (Testimony of Faith) until they get out of the bathroom. They should say: ﴾I testify that there is no deity but Allah Alone Who has no partner and that Muhammad is His Servant and Messenger. O Allah! Make me of those who always repent to You and of those who remain pure.﴿ It was authentically reported that Allah's Messenger (peace be upon him) said: ﴾If anyone amongst you performs Wudu' well and then says: 'I testify that there is no deity but Allah and that Muhammad is His Servant and Messenger,' the eight gates of Paradise would be opened for them and they may enter through any of them that they wish.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith) Also, Al-Tirmidhy related the same wording through a good Sanad (chain of narrators) and added: ﴾O Allah! Make me of those who always repent to You and of those who remain pure.﴿

Q: What is the ruling on performing Wudu' (ablution) in a bathroom?

A: There is no harm to perform Wudu' in the bathroom. The person should say Shahadah (Testimony of Faith) after leaving it. According to some scholars, it is Wajib (obligatory) to say Tasmiyah (saying, "Bismillah [In the Name of Allah])" before starting Wudu'. Thus, it should not be neglected because obligatory acts take precedence over reprehensible ones. Upon completing Wudu' and going out of the bathroom, a person should say: ﴾I testify that there is no deity but Allah Alone Who has no partner and that Muhammad is His Servant and Messenger. O Allah! Make me among those who always repent to You and of those who remain pure.﴿

18- Ruling on reciting Qur'an in bathrooms

Q: What is the ruling on reciting the Qur'an in bathrooms?

A: It is not permissible to recite the Qur'an in a bathroom because it is a place where a person can answer the call of nature. However, there is no harm if it is recited in the places specified for Wudu' (ablution).

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19- Obligation of letting the beard grow

and prohibition of cutting or trimming it

In the Name of Allah, all praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance.To proceed:

An essay by Shaykh Muhammad ibn `Aly Al-Sabuny (may Allah forgive us and him) was released by Al-Madinah newspaper on 24/01/1415 A.H. In this essay, the Shaykh said:

Concerning man's shape and appearance, a person should comb his hair, trim his nails, and look after his beard by not leaving it disheveled and disarranged. A person should not thus leave his beard to get so long in a way that frightens children and scares men for exaggeration always brings bad results. Some young men think that it is Haram (prohibited) to mend the beard even by shortening it a little. They thus give their beards full rein until they are about to reach their navels and they look like the people of the cave: ﴾Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴿ The Shaykh then quoted some narrations from the Prophet (peace be upon him)

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and Ibn `Umar (may Allah be pleased with them both).

Since the foregoing opposes the authentic Sunnah (whatever is reported from the Prophet) as it permits shortening the beard, I think I have to draw people's attention to the big mistakes that the Shaykh (may Allah grant him success) made in his essay. In fact, what has been quoted above contradicts the Sunnah (whatever is reported from the Prophet) explicitly for it is authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Trim closely the mustache, and let the beard grow.﴿ (Related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and some other Books of Hadith). Another wording for the same Hadith is: ﴾Trim closely the moustache, and lengthen the beard to be contradictory to Mushriks (those who associates others with Allah in His Divinity or worship).﴿ According to another narration that is related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) the Prophet (peace be upon him) is reported to have said: ﴾Trim closely the moustache, and leave the beard to be contradictory to the Magi.﴿

All the foregoing Hadiths command Muslim males clearly to let the beard grow, lengthen, and loosen it and to trim closely the moustache to be contradictory to the Mushriks (one who associates others with Allah in His Divinity or worship)

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and the Magians. Since obligation is the original indication that a command conveys, it is

impermissible to violate such an obligation unless there is a proof allowing so. However, there is no proof for the permissibility of cutting, trimming, or shortening the beard.

On the other hand, Allah (Glorified and Exalted be He) says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ And: ﴾Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴿ Allah (Glorified and Exalted be He) also says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿ There are many other Ayahs (Qur'anic verses) and Hadiths to the same effect.

In addition, Prophet Muhammad (peace be upon him) said: ﴾My entire Ummah (nation) will enter Jannah (Paradise) except those who refuse, then it was said: O' Messenger of Allah , who will refuse? He said, 'Whoever obeys me will enter Jannah, and whoever disobeys me is the one who refuses.'﴿ (Related by Al-Bukhari in his Sahih Book of Hadith). The Prophet (peace be upon him) also said: ﴾What I have forbidden to you,

avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you.﴿ (Agreed upon by Al-Bukhari and Muslim). There are many other Hadiths to the same effect.

It is worth mentioning that Shaykh Muhammad Al-Sabuny quoted in support of his view a Hadith that is related by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) to the effect that ﴾The Prophet (peace be upon him) would shorten his beard a little lengthwise and crosswise.﴿ Nevertheless, this Hadith has a weak Isnad (chain of narrators) and it is thus not a Sahih Hadith. Had this Hadith been Sahih, it would have been sufficient proof but this is not the case. The concerned Hadith is not Sahih because its Isnad includes `Umar ibn Harun Al-Balkhy who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Shaykh Al-Sabuny also supported his view by what he mentioned that Ibn `Umar (may Allah be pleased with them both) used to trim his beard in order to keep it always at a fist size. It was said that Ibn `Umar used to do so during Hajj. However, this is not valid proof because it is considered an Ijtihad (juristic effort to infer expert legal rulings) exercised by Ibn `Umar may Allah be pleased with them both) and evidence is in Hadiths which are narrated by him but not in his Ijtihad. Moreover, leading scholars (may Allah be merciful with them all) stated that a prophetic narration which is authentically narrated by a narrator amongst the Sahabah (Companions of the Prophet) or the Tabi`un (Followers, the generation after the Companions of the Prophet) is valid proof that takes priority over the opinion of the same Sahaby (Companion of the Prophet) or Tabi`y (a person who belongs to the generation after the Companions of the Prophet).

I thus hope that Shaykh Muhammad, the writer of this essay, will fear Allah (Glorified be He), repent of what he wrote, and declare this openly in the same newspaper in which he released the concerned essay. According to people of knowledge, returning to the truth is a sign of nobility. People have to return to the truth and this is better for them than persisting in error.

Finally, I ask Allah to help us all including the concerned Shaykh along with all Muslims to have sound understanding of Din (religion) and I ask Allah (Exalted be He) to protect us all from the evils of our

own selves and bad deeds, and to set right our hearts and actions. Verily, Allah (Glorified be He) is the Most Generous, the Most Bountiful! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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20- Letting the beard grow following the Messenger of Allah and observing his orders

This is a letter from `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, the editor-in-chief of Okaz newspaper, may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It was published on Sha`ban 18, 1393 A.H., on "Mujtama`una (Our Society)" page a short article entitled, "Negligence destroys marital life" in which the writer says: "Likewise, a man might neglect his looks in the weekend by not shaving his beard and so he looks shabby and depressed." This saying is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). It is an invitation to contradict the Sunnah, therefore, I thought that it is my duty to advise you and the Muslims and to ward off the punishment [of keeping silent when advice becomes a must]. A wise man knows that the best of generations is the generation of the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) did not shave their beards following the example of the Messenger of Allah (peace be upon him) and in compliance with his commands. The Prophet (peace be upon him) said: ("Trim closely the moustache,

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and grow the beard, and be different from the Magis.") He (peace be upon him) also said: ("Trim closely the moustache, and let the beard grow to be contradictory to the disbelievers".) It is also to avoid contradicting him (peace be upon him). The last generations of this Ummah (nation based on one creed) will not succeed except with what brought success to the first generations. The blind imitation of the enemies of Islam and the abandonment of the teachings of Shari`ah (Islamic law) made many people exchange that which is good for that which is evil. They also invite others to shave their beards as in the article published in your newspaper. The Prophet (peace be upon him) said in an authentic Hadith: ("Anyone who calls others to (follow the Right) Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished at all and whoever invites others to follow misguidance, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.") .

You should beware of publishing anything that contradicts the Shari`ah. Rather, you should publish the Shari`ah teachings and guidance. Your newspaper should be a key to guidance. I did not know of this article until 5/1/ 1394 A.H., and this is the reason for my late reply.

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May Allah guide us all to what pleases Him! May He guide us to His Straight Path and protect us from the evil of ourselves and the evil consequences of our deeds.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

President of the Islamic University

21- Ruling on removing hair from men's faces

Q: Is it permissible for men to pluck hair from the cheeks and above the eyebrows? Please advise us, may Allah reward you with the best!

A: It is not permissible for men to pluck any hair from the cheeks because it is considered part of the beard. Neither men nor women are permitted to remove hair from their eyebrows. The Messenger (peace be upon him) cursed those who remove hair from their eyebrows and those who have the hair of their eyebrows removed. Nams (removing hair from the eyebrows) is, thus, neither permissible for men nor for women. Similarly, hair growing on the cheeks, neck, and chin is considered to be part of the beard and it is not permissible for men to remove it. It is not permissible for a woman to pluck the hair growing on her face unless

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it is excessive and gives her a deformed appearance, such as having a beard, moustache, or any excessive hair.

22- The limits of the beard

Q: Is the hair which grows on the external part of the throat included in the beard?

A: According to the author of "Al-Qamus" and the author of "Al-Lisan", the beard is the hair which grows on the cheeks and chin.

23- Ruling on cutting and clipping the beard

Q: What is the ruling on cutting the beard?

A: Doing so is not permissible. You have to advise whomever cuts his beard and tell him that the Prophet (peace be upon him) said: ﴾Trim closely the moustache and let the beard grow to be contradictory to Mushriks (those who associate others with Allah in His Divinity or worship)﴿ And: ﴾Trim closely the moustache, and grow the beard, and, thus, act against the Magian.﴿ You, thus, have to clarify such a ruling to him and inform him that the Hadith circulated by some people,

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which reads: ﴾The Prophet (peace be upon him) used to shave some hairs from the length and width of his beard﴿ is not a Sahih (authentic) one.

24- Explaining that the hair of the cheek is included in the beard

Q: What is the ruling on shaving off the beard, and shaving off the hair of the cheeks while leaving the hair of the chin and moustache?

A: Shaving off the beard is not permissible due to the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) in which the Prophet (peace be upon him) said: (Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers.) Related by Muslim in His Sahih (book of authentic Hadiths).

The beard includes the hair growing on the cheeks and chin as illustrated by the compiler of the book entitled "Al-Qamus". Therefore, it is obligatory not to shave off the hair of the cheeks and the beard, may Allah set right the affairs of all Muslims!

25- Ruling on dyeing the beard black

Q: What is the ruling on dyeing one's beard black? What is the ruling on a person who does so?

A: It is not permissible to dye white hair, whether in the head or in the beard, black, as it was authentically reported from the Prophet (peace be upon him) that he forbade this. It is prescribed to dye it with any other color such as red, yellow or henna (a plant that produces a reddish-orange dye), according to the saying of the Prophet (peace be upon him): ﴾Change the color of white hair but avoid black.﴿ This was reported on the authority of Jabir ibn `Abdullah (may Allah be pleased with him). The Prophet (peace be upon him) also said: ﴾Verily, the Jews and Christians do not dye their hair, so do what is contrary to them.﴿ (Agreed upon by Al-Bukhari and Muslim and reported on the authority of Abu Hurayrah (may Allah be pleased with him)) May Allah grant us success!

26- An issue concerning the prohibition of shaving the beard

Q: I am obliged to shave my beard after finishing Hajj and before going to Egypt according to the rules of my work. What is the ruling on this act? How can you advise me? May Allah reward you with the best!

A: The beard must not be shaved, but you have to let it grow as the Prophet (peace be upon him) said: ﴾Trim the moustache and let the beard grow to be contradictory to the Mushriks (polytheists).﴿ You should not obey so-and-so in shaving the beard for the sake of the job. Your provision is determined by Allah alone, as He says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If you do not shave it for the Sake of Allah, you will find another job as Allah will make a way for you to get out from this difficulty.

27- Ruling on cutting the beard

Q: Is it permissible to shave the hair that grows on the sides of the cheeks? Besides, what is the ruling on cutting the beard? Is it the same as the ruling on shaving it?

A: The beard is a special favor that Allah (Exalted be He) bestows upon men as something that distinguishes them from women. Allah makes the beard a sign that differentiates between believing and disbelieving along with disobedient men who shave their beards. Moreover, the beard is the adornment of men and the light of their faces. It is thus not permissible for them to shave or cut it or to cut the hair that grows on the sides of the cheeks. In fact, the beard comprises all the hair that grows on the cheeks, the chin, and under the lower lip. All such hair has to be grown for it is the mustache only to be cut as the Prophet (peace be upon him) said: ﴾Act against Mushriks (those who associate others with Allah in His Divinity or worship) cut the moustache and let the beard grow.﴿ The Prophet (peace be upon him) also said: ﴾Cut the moustache,

let the beard grow, and act against the Magi.﴿ According to another narration: ﴾... Keep the beard.﴿ And: ﴾... let the beard grow long...﴿ Male Muslims have thus to let their beards grow. It is Haram (prohibited) for them to cut or shave their beards. Muslim males should not be satisfied with imitating their sisters, daughters, aunts, or mothers. They are also not to copy Kafirs (disbelievers) or disobedient people. They should let their beards grow to keep their appearance as men, to retain their qualities of manhood, and to be far away from copying the Magians and Mushriks (ones who associate others with Allah in His Divinity or worship) who shave their beards and let their mustaches grow. On the contrary, Muslims have to cut or trim the mustache and let the beard grow. Verily, Allah is the Only One to be sought for help.

Ruling on shortening the hair for women

Q: Is it permissible for women to shorten their hair? What is the evidence?

A: If it is long, there is no harm in shortening the ends, since

the wives of the Messenger (peace be upon him) used to shorten their hair due to hardship. But, if a woman's hair is short, it is preferable to leave it to grow for this for it is a source of beauty for her.

29- Ruling on hair extensions

Q: If a woman's hair falls by dint of taking cancer medications, is it permissible for her to use false hair? Is there a rule implying that "necessity makes prohibitions permissible"? May Allah reward you with the best!

A: It is not permissible to extend one's hair or wear a wig. The Messenger (peace be upon him) forbade this as it includes falsehood and fraud. May Allah grant us success!

30- Ruling on women having their hair cut

Q: What is the ruling on women who have their hair cut, as today; women tend to use this as a means for beautifying themselves. What if they are unmarried?

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Are there any restrictions on that? What is the ruling on parting the hair on one side? We hope that you would elaborate this matter since there has been much turmoil over it.

A: It is not permissible for women to have their hair cut since it is a source of beauty for them. Having all the hair cut is a sort of distortion. Having part of it cut also is considered Qaza` (leaving tufts of hair after shaving the head). However, if the hair grows longer, it is permissible to trim ends of it. It has been authentically proven that the wives of the Prophet (peace be upon him) took from the ends of their hair after the death of the Prophet (peace be upon him). Besides, if the hair excessively grows; it may become a source of hardship and trouble in washing and combing. With regards to parting it on one side, it is not permissible since it resembles that which is observed by women who are inclined and tend to incline. May Allah grant us success!

31- The ruling on a man applying henna on his hands and feet

Q: Is there evidence on the prohibition of applying kohl (antimony powder eyeliner) on the eyes and henna (a plant that produces a reddish-orange dye) on hands and feet for men? This is not meant for imitating women; it is just a habit.

A: It is not permissible for a Mu'min (believer) to imitate women, whether in applying henna or any other thing,

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even if it is a habit. A man is not allowed to do anything in which he imitates women, because the Messenger of Allah (peace be upon him) (cursed the men who imitate women and the women who imitate men.)

As for kohl, there is no harm in it, because it is permissible for both men and women, and kohl is useful. (The Prophet (peace be upon him) used to apply kohl) so there is no harm in it.

32- The ruling on shaving the pubic hair and the armpits

Q: A sister from Saudi Arabia says in her question: "Is it necessary to remove pubic hair and underarm hair according to the Shari`ah? If so, what is the Divine Wisdom behind creating it? What is the ruling on removing it using creams?

A: Shaving the pubic hair, trimming the moustache, clipping the nails and removing the hair under the armpit are Sunnah (whatever is reported from the Prophet), according to the saying of the Prophet (peace be upon him), ﴾Five practices are Sunan-ul-Fitrah (Islamic practices of personal hygiene): circumcision, shaving the pubic hair, trimming the moustaches, clipping the nails, and removing the hair under the armpits.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Anas ibn Malik (may Allah be pleased with him) who was

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the servant of the Messenger of Allah (peace be upon him) said: ﴾The Prophet (peace be upon him) told us to trim the moustaches, clip the nails, remove the hair under the armpits and shave the pubic hair at least every forty days.﴿ Related by Imam Ahmad in his Musnad (Hadith compilation). Every Muslim, whether a man or a woman, should hasten to do the sayings and deeds prescribed by Allah, whether they know the wisdom behind it or not, because Allah (Glorified be He) is All-Wise and All-Knowing; when He commands or prohibits anything, there must be a wisdom behind it. As for using hair removal creams, there is no harm in it, but it is better to shave the pubic hair and pluck the hair under the armpits if possible. If not possible, there is no harm in removing this hair using any lawful means. May Allah grant us success!

33- Ruling on letting the nails grow long

Q: Is letting the nails grow long prohibited? What is the ruling on someone with long nails offering Salah?

A: It is permissible to let the nails grow long for forty days. The same is true with the moustache, the armpit hair and the pubic hair. It was authentically reported on the authority of Anas (may Allah be pleased with him) who said: (We are told to cut the moustaches short, clip the nails, pluck the armpit hair and shave the pubic hair at least every forty days.) According to another narration: "The Prophet (peace be upon him) told us" Based on the mentioned Hadith, trimming the nails, shaving pubic hair, trimming the moustache and plucking armpit hair should not be disregarded for more than forty days.

34- Circumcision is one of the most stressed Sunan-ul-Fitrah

Q: What is the method of performing circumcision for boys? Please direct people towards this issue.

A: Circumcision is a stressed Sunnah (supererogatory act of worship following the example of the Prophet), some scholars even declared that it is Wajib (obligatory) as Ibn `Abbas and a group of scholars. It is Wajib for men; since the Prophet (peace be upon him) said: ﴾Five practices are characteristics of the Fitrah (natural disposition): circumcision, shaving the pubic hair, mowing the moustache, trimming the nails, and depilating the hair of the armpits﴿

Circumcision, however, is one of the most stressed Sunnahs. It involves cutting the prepuce atop the penis until the glans appears. This prepuce is well known by circumcisers, it is also better to cut it out in infancy since it is easier at that age. Furthermore, it is not permissible to delay doing that until the age of puberty. Rather it should be done before that. The sooner this process is undertaken in infancy or after birth the easier it shall be.

Anew, it is a stressed Sunnah that some scholars deemed Wajib for men and Sunnah (commendable act) for women if there are professional men and women who can perform this process. Consequently, Muslims should maintain it due to the mentioned Hadith.

35- Ruling on rinsing the mouth out before Salah to get rid of food remnants

Q: A questioner from Al-Qunfudhah district says in his question: After performing Wudu' (ablution), I ate some food. Must I do Madmadah (rinsing the mouth) to remove the food remnants before performing the obligatory Salah? Please advise me. May Allah reward you with the best!

A: Doing Madmadah is Mustahab (desirable) to get rid of the food remnants. There is no harm if these remnants are not removed. Yet, if you eat camel meat, you must perform Wudu' before offering Salah because this kind of meat nullifies Wudu'. The Prophet (peace be upon him) said: (You should perform Wudu' after eating

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camel meat) When some Sahabah (Companions, may Allah be pleased with them all) asked the Prophet (peace be upon him) (if Wudu' should be performed after eating camel meat, he said, "Yes." And when he was asked if Wudu' should be performed after eating lamb or goat's meat, he said, "If you wish.) (Related by Imam Muslim in his Sahih).

36- Ruling on offering

a number of Salahs with one Wudu'

Q: Is it permissible to offer two Salah (Prayer) with one Wudu' (ablution)?

A: This is permissible, for the Messenger of Allah (peace be upon him) offered more than one Salah with one Wudu' on the Day of Conquest [the Liberation of Makkah].

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Fara'id Al-Wudu'

37- The Prophet's way of Wudu'

Q: As Your Eminence knows, intention is one of Fara'id Al-Wudu' (obligatory acts of ablution) for Muslims. So I would like to know how the Prophet (peace be upon him) performed Wudu'. What did he say after finishing Wudu'? Did he say anything while performing Wudu'?

A: The Prophet (peace be upon him) performed Wudu' by washing his parts once, twice or three times. Wudu' is a condition for the validity of Salah (Prayer). Allah (Exalted be He) says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: "Salah is not accepted without purification, nor is charity accepted out of ill-gotten (wealth)." The Prophet (peace be upon him) said:

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﴾The Salah of none among you will be accepted if he is in a state of impurity until they perform Wudu'.﴿ Wudu' is an indispensable condition for the validity of Salah. The Prophet (peace be upon him) used to perform Wudu' by first washing his hands three times, making Tasmiyah (saying, "Bismillah [In the Name of Allah]"), then Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), then washing his face, washing his arms up to and including the elbows, then wiping his head along with his ears, then washing his feet up to and including the ankles.

This is how the Prophet (peace be upon him) performed Wudu': washing his hands three times, making Madmadah and Istinshaq, washing his face, washing his arms up to and including the elbows, wiping his head and ears, then washing his feet up to and including the ankles, performing each only once. Sometimes, he repeated each washing twice by washing the face and making Madmadah and Istinshaq, and washing the arms twice but always wiping his head one time, then washing his feet twice. However, he would usually repeat each washing three times: making Madmadah and Istinshaq three times with three scoops of water, washing his face three times, washing his arms up to and including the elbows three times, wiping the head and ears once and washing his feet up to and including the ankles three times.

This is the complete way of performing Wudu',

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which the Prophet (peace be upon him) used to do. If one performed Wudu' by washing these or some of these parts once, twice, or thrice, this is sufficient. After finishing, the following words should be said: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His Servant and Messenger. O Allah! Make me of those who return to You often in repentance and make me of those who remain pure." This is Sunnah (supererogatory act of worship following the example of the Prophet). It is reported that the Prophet (peace be upon him) said: ﴾Any of you who performs Wudu' carefully and then says: "I testify that there so no god worthy of being worshipped except Allah Alone, Who has no partners and that Muhammad (peace be upon him) is His Servant and Messenger," the eight gates of Jannah (Paradise) will be opened for them to enter through whichever of these gates they desire.﴿ This is a great favor. As for supplicating to Allah while performing Wudu', there is no Du`a' Ma'thur (supplication based on transmitted reports) to be said while performing Wudu'. One should start with Tasmiyah and end with the Shahadah (Testimony of Faith). However, when washing the face and hands, there is nothing authentic reported in this regard. Whatever is reported is Mawdu` (fabricated).

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38- Istinja' is not one of the Fara`id of Wudu'

Q: Is it required that a Muslim washes their face and hands, wipes their head and ears, washes their feet and ankles without performing Istinja' (cleansing the private parts with water after urination or defecation) if they want to offer Salah (Prayer)?

A: The Shar`y (Islamically lawful) Wudu' (ablution) mentioned in the noble Qur'an and Hadith reported from the Messenger of Allah (peace be upon him) involves rinsing the mouth, sniffing the water through the nose, washing the face, hands and elbows, wiping the head and ears and finally washing the feet and ankles. This is the Shar`y Wudu' shown in Allah's (Exalted be He) Saying: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ .

What is meant here is that a Mu'min (believer) - if they are not Tahir (ritually pure)- as in case of urination, defecation and so on, must perform the Shar`y Wudu' stated in His Saying (Glorified be He): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ .

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However, if impurity involves urination or defecation, a person should offer Istinja', i.e., wash their anus or urethral opening to remove the traces of defecation or urination. Afterwards, one should perform Shar`y Wudu' by washing the hands and wrists thrice, rinsing the mouth and sniffing water through the nose, washing the face, hands, and elbows, wiping the head and ears then washing the feet and ankles. This is the Shar`y Wudu' that a person is required to perform once. Yet, if one repeats it three times, this, for sure, is better, that is to offer the previous steps three times except for the head and ears, as wiping is to be done once. Even though one or two folds of washing will suffice; yet the perfect conduct is to perform it three times except for the head, as it should be wiped only once along with the ears. Again, this should be done after Istinja' in case of urination or defecation. But, if a person breaks wind, they do not have to perform Istinja', rather proceed in Wudu'.

Similarly, if impurity occurs because of sleeping, touching the private parts or eating camel-meat, a person should proceed in Wudu' without having to perform Istinja' beforehand.

39- Ruling on leading people in Salah while not being in Taharah (ritual purification)

Q: I prayed behind an Imam (the one who leads congregational Prayer) and noticed that there was a spot on his foot that was not washed by water. After finishing Salah, I drew his attention to this, but he did not care. I repeated the Salah, what is the ruling on this?

A: If the Imam led people in Salah then it was found that he was not in a state of Taharah (ritual purity), the Salah of the Ma'mums (persons being led by an Imam in Prayer) is valid and only the Imam should repeat the Salah if he knew that he prayed without Taharah. The Ma'mums should not repeat the Salah, for it is accounted for them.

A question from the presenter of the program:

What is the ruling if the Ma'mum repeated the Salah, thinking that this is what should be done?

A: There is nothing wrong with this as this is Ijtihad (juristic effort to infer expert legal rulings) on his part. However, he should know the Shar`y (Islamically lawful) ruling that he should not repeat the Salah. Anyone who repeats thinking he should do so will be rewarded In sha'a-Allah (if Allah wills).

40- Obligation of washing thoroughly the body parts of Wudu'

Q: I am a student and when I perform Wudu' (ablution) at school, I cannot wash my arms thoroughly because the uniform sleeves are too tight to go above the elbows. Can I wipe over my clothes?

A: You should not do this and should not wear tight clothes. This is not permissible; you should wear loose clothes to be able to roll your sleeves up and wash your elbows. The elbows are part of the arms and should be washed in Wudu'.

41- How to perform Wudu' while swimming in the sea

Q: A brother from Al-Zulfiy in the Kingdom of Saudi Arabia asks: Should I perform Wudu' (ablution) before, after or during bathing? Is it permissible to perform Wudu' while swimming in the sea? Please, advise us, may Allah reward you!

A: There is no harm if you perform Wudu' before or after taking a bath. However, if one is performing Ghusl (full ritual bath following major ritual impurity), they should start with Wudu' following the example of the Prophet (peace be upon him).

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It is permissible to perform Wudu' while swimming in the sea, provided that one follows the sequence of Wudu'. One should begin with the face, right hand then the left, wipe over the head, their ears, the right foot, and finally the left foot. May Allah grant us all success!

42- An Issue on Wudu'

Q: A brother from Syria asks: I follow the Madh-hab (School of Jurisprudence) of Imam Al-Shafi`. Is it permissible for me to follow the Madh-hab of Imam Abu Hanifah, that is, employ both Madh-habs with regard to Wudu' (ablution)? I look forward to your prompt reply.

A: You should ask the people of knowledge about the way the Prophet (peace be upon him) performed Wudu' and perform it in the same manner. Allah (Glorified and Exalted be He) says: ﴿Obey Allâh and obey the Messenger (Muhammad peace be upon him)﴾ And: ﴿Indeed, in the Messenger of Allâh (Muhammad peace be upon him) you have a good example to follow﴾ If you are a seeker of knowledge, you should refer to the books of Hadith

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such as Al-Muntaqa, Bulugh Al-Maram, `Umdat Al-Hadith, etc., so as to learn the way the Prophet (peace be upon him) performed Wudu` and offered Salah (Prayer) and follow his (peace be upon him) example. You must ask the scholars who are known for their virtue, knowledge, and the seeking of truth if issues are unclear to you. Allah (Glorified and Exalted be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾ May Allah guide us all to useful knowledge and enable us to work accordingly for He (Glorified be He) is the Grantor of success!

43- Ruling on wiping the hair in Wudu' after applying oil to it

Q: Does hair oil invalidate Wudu' (ablution) ?

A: Applying oil or any other kind of hair creams has nothing to do with wiping the hair in Wudu' or Ghusl (ritual bath following major ritual impurity) after Janabah (major ritual impurity related to sexual discharge), menstruation or postpartum period. It was authentically reported (on the authority of Um Salamah (may Allah be pleased with her) that she said, "O Messenger of Allah, I am a woman who closely plaits hair on my head; should I undo it when bathing for major impurity? The Prophet said: No, it is enough for you to throw three handfuls of water on your head and pour water over your body, and then you are purified.") (Related by Muslim in his Sahih (authentic) Book of Hadith) There are many proofs that confirm this.

44- The ruling on reciting Qur'an without performing Wudu'

Q: Is it permissible to recite the Qur'an without performing Wudu' (ablution)? Who are "the purified"?

A: It is permissible to recite the Qur'an without performing Wudu' provided that you do not touch the Mus-haf (Arabic Qur'an), but you recite what you memorize. However, it is not permissible to touch the Mus-haf unless in a state of Taharah (ritual purification). "The purified" referred to in Allah's (Exalted be He) Saying: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ are those who are Tahir (ritually pure) of major and minor ritual impurity according to some scholars. However, the more authentic opinion is that it refers to the angels. As for a person who is Junub (in a state of major ritual impurity), it is not permissible for them to recite any of the Qur'an, whether out of memory or while holding the Mus-haf (Qur'an, the Book), according to what was authentically reported from `Aly (may Allah be pleased with him) that he said: ﴾There was nothing to hinder the Prophet (peace be upon him) from reciting the Qur'an except being in a state of Janabah (major ritual impurity related to sexual discharge).﴿

Q: Q: Should a teacher be in state of Taharah (ritual purification) when teaching the Noble Qur'an from the Mus-haf (Qur'an, the Book) or not?

A: No one should touch the Mus-haf unless they are in a state of Taharah, according to the Jumhur (dominant majority of scholars) and the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad, may Allah be merciful with them). It is narrated on the authority of `Amr ibn Hazm that the Prophet (peace be upon him) said: ("None should touch the Qur'an except one who is pure.") The Isnad (chain of narrators) of this Hadith is good and was related by Abu Dawud as well as others as a Hadith Muttasil (a Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) and a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). This is the opinion of the Sahabah (Companions of the Prophet). May Allah grant us success!

45- Ruling on a child being in a state of impurity

while reciting the Qur`an

Q: In school, there are children who memorize the Qur'an, but they cannot remain Tahir (ritually pure) for a long time. Is it obligatory on children to perform Wudu' (ablution) in order to hold the Mus-haf (Qur'an, the Book)?

A: If those children are above seven years old, their parents or guardians should order them to do so, because it is not permissible to touch the Mus-haf except for a person who is Tahir, according to the evidence of Shari`ah (Islamic law) mentioned in this regard. As for those who are under seven years of age, it is not permissible for them to hold the Mus-haf, even if they perform Wudu', because they are under the age of discrimination.

Chapter on wiping over Khuffs

46- Clarification of the time limit for wiping over the socks

Q: How can we wipe over the socks? Before offering Fajr (dawn) Prayer, I perform Wudu' (ablution) and then I wear the socks. When I am outside home, since I work as a teacher, and want to perform Wudu', I wipe over my socks and when I am at home I take them off and perform Wudu' normally. Is this act permissible?

A: There is nothing wrong with doing so. There is no harm if you wear and wipe over the socks or Khuffs (leather socks) - if you wish- for one day and one night if you are not travelling. You can take them off whenever you like even if you offered only one Salah while wearing them. You enjoy Rukhsah (concession) of wiping over the socks and Khuffs that you wear in a state of Taharah (ritual purification) for twenty four hours. As for the traveler, they may wipe over the socks for three days and three nights i.e., seventy two hours after performing Wudu'. In short, there is no harm if you wipe over the socks for one or two Salahs then take them off.

47- Conditions of wiping over the socks

Q: What are the conditions that should be met for a Muslim to wipe over their socks?

A: A Muslim should be pure before wearing the socks. When Al-Mughirah wanted to take off his Khuffs (leather socks), the Prophet (peace be upon him) said: (Leave them, for I have performed Wudu' (ablution) before putting them on.) If they want to wipe over the socks, they should perform Wudu' before wearing them, whether they are a man or a woman, a resident or a traveler.

The socks should be thick and covering the feet, with the exception of some small tears according to the most authentic opinion.

Wiping is valid for a certain period of time, which is a day and a night for a resident, and three days and nights for a traveler, not more than this.

If these three conditions are met, a Muslim may wipe over the socks and Khuffs, whether they are a man or a woman.

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48 - Wiping over the socks and shoes

Q: I noticed that some Muslims wipe over their leather socks while wearing their shoes at the same time, and when they want to enter the Masjid they take their shoes off, believing that wiping in this way is correct. Is it correct or not?

A: There are some details about this subject: If wiping is over the socks and the shoes, which one put on while in a state of purity and he wipes on the shoes along with the socks and then takes the shoes off, then he needs to take the socks off and his ablution will be invalid. If he wipes on both of them, ablution will be invalidated by taking either of them off. But if one wipes on the socks only and then puts the shoes on, then his ablution will not be invalidated by taking the shoes off, because the ruling, in this case, applies only to the socks and not to the shoes. However, if one wipes over both of them, then the ruling will apply to both of them. Therefore, if he takes one of them off, he needs to take the other one off and his ablution will be invalidated.

It should be noticed that wiping is only on the upper side of the feet and one is not in need to wipe on the heels or on the underside of the socks. Thus, if one wipes on the upper side of his feet, it will be sufficient, because the Prophet (peace and blessings of Allah be upon him) used to wipe over the upper side

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of the socks only. It is not an obligation to wipe over the heels or the underside of the socks, but the Sunnah is to wipe over the upper side only, because of what is authentically reported from 'Aly (may Allah be pleased with him) that he said: ﴿If religion was a matter of opinion, the underside of the leather socks (subjected to dirt) would be more deserving to be wiped than its upper side but I have seen the Prophet (peace and blessings of Allah be upon him) wiping over the exterior of his leather socks.﴾ .

As for Al-Jabeerah (the splint) when one has it on his feet or on his arms or there is a wound in his face, he should wipe over it and there is no time limit for wiping over it. As long as Al-Jabeerah is still on the wound, one continues wiping over it even if for a long period of time until the wound is healed, then one should remove it. Thus, there is no time limit for it, except the healing of the wound and he should wipe over the whole Jabeerah. It is noted that one should wipe over Al-Jabeerah even if he applied it while in a state of impurity such as being wounded in his hand or in his foot while he did not have ablution and the doctor applied Al-Jabeerah to it. Then, according to the preponderant opinion, he can wipe over it, even if he applied it while not having ablution.

By the same token, this ruling applies to bathing after intimate relations with one's wife or after a wet dream. Thus, if one has a bandage on his back or on his side or Jabeerah, then he can pass water over it and it will be sufficient and there is no need to remove it. The mere passing of water over it suffices until Allah heals his wound, and he is not in need of performing Tayammum (dry ablution), but it is sufficient to pass water over it.

49- A question on wiping over socks and sandals

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable brother, the manager of the primary school of teaching the Glorious Qur'an in Jeddah, may Allah safeguard him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have looked into your question registered at the Departments of Scholarly Research, Ifta', Da`wah, and Guidance, no. 752, dated 24 Safar, 1407.A.H. You question some paragraphs mentioned in books of Fiqh (Islamic jurisprudence) of the fifth and sixth classes.

I inform you that it is permissible to wipe over the shoes and the apparent parts of the socks. In this case, the ruling will apply to both of them; when you take off the shoes after impurity, you should take off the socks as well and perform the Wudu' (ablution) again to be able to offer Salah (Prayer). If you wipe over the socks rather than the shoes, this is sufficient provided that the socks cover the parts which are obligatory to wash during Wudu'. So, there is nothing wrong with taking off the shoes to perform Salah or for any other purpose. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh

Chairman of

the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

50- A question on wiping over the socks

Q: How should we wipe over socks?

A: Wiping over the socks like wiping over the Khuffs (leather socks). Wiping should be over the upper surface; the right foot should be wiped with the right hand and the left foot with the left hand. After wiping his head and ears, he should wipe Khuffs or socks, wiping his the upper right feet with the right hand and the upper left feet with the left hand.

51- A question on wiping over socks and Kundurah

Q: How to wipe over the socks and the Kundurah i.e. footwear? May a person offer two Salahs (prayers) with it or not, exactly as Taymamum (dry ablution)?

A: It is permissible to wipe over the socks, if they cover the parts that are obligatory to wash

as well as leather socks. The difference between them is: Khuffs (leather socks) are made of leather but socks may be made of cotton, wool, etc. The ruling on wiping over them is the same according to the soundest opinion of scholars. It is authentically reported in the Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) wiped over socks and Khuffs. It is also authentically reported from a group of the Sahabah (Companions of the Prophet) that they wiped over the socks. When the duration, which is a day and a night for the non-traveler and three days and nights for the traveler, expires, socks must be removed and a person who can find water must perform Wudu' (ablution) and wash his feet. Then, he may repeat the action again for the same period.

As for the Kundurah, it takes the same ruling of shoes, if they do not cover the feet to the ankles. If a person wipes over them along with socks, they take the same ruling and when a person takes one of them off, he should remove the other. If he wipes over the socks only, he may take off the Kundurah whenever he wants. However, the state of purification is still the same, because the ruling on wiping is attached with the socks. From the explanation mentioned above, it is clear that it is permissible for a Muslim to offer as many Salahs (prayers) as he wants during the period of wiping over socks that the lawgiver prescribes. It is a day and a night for the non-traveler and three days and nights for the traveler starting from the first time of wiping after nullifying ablution.

However, there is a disagreement about Tayammum (Dry ablution)

and the soundest opinion among the scholars' views is that it removes impurity exactly as water does and a person can offer with it as many Salah as he wants as long as he does not nullify Wudu' or does not find water because of Allah's saying: ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.﴿

Allah (Glory be to Him) explains in this Ayah that he legislates Tayammum for His servants, if they do not find water in order to remove hardships and purify them. This indicates that it is a means to purification exactly as water. The Ayah also indicates that Tayammum is sufficient for a person who can not find water, whether his impurity is minor and requires Wudu' or major that requires Ghusl (ritual bath). However, the way of performing Tayammum in both cases is the same: wiping the face and the hands with dust. Allah (Glorified and Exalted be He) says: ﴾, or one of you comes after

answering the call of nature) refers to minor impurity while Allah's saying: (or you have been in contact with women (by sexual relations)) refers to

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major impurity, because touching is a metaphor for sexual intercourse according to the soundest opinion of scholars such as Ibn `Abbas (may Allah be pleased with them) and a group of Qur'an commentators.

As for those who interpret touching literally i.e. to touch a woman, their view is weak for many reasons, which is not proper to speak of here. What is meant here is to abridge, sum up, and refer to the soundest opinion, which is related in the two Sahihs (Bukhari and Muslim) from Jabir (may Allah be pleased with him) that he said: ("The Messenger of Allah (peace be upon him) said, 'I have been granted five (things) which were not granted to anyone before me (and these are): I have been supported by awe (by which the enemy is overwhelmed) from a distance of one month (to be taken to cover); the earth has been made a Masjid (mosque) and pure place for me, so whenever the time of Salah (prayer) is due for any one of my Ummah (nation), they can pray wherever they are; the spoils of war have been made lawful for me, although they were never made lawful to anyone before me; I have been granted Shafa`ah (intercession); and every prophet was sent to his own people in particular, whereas I have been sent to all mankind in general.'") This Hadith indicates that Tayammum removes impurity and is a means to purification such as water. The Hadiths in this context are numerous.

The ruling on wiping over holey socks

Q: What is the ruling on wiping over holey socks?

A: Holes differ from one another; when the hole is small according to the custom, it does not affect wiping over the socks, because this can afflict all people, especially the poor. But in case it is big, it should be sewed or patched or a person may replace it with a new one. However, the small hole, which is insignificant, will be overlooked, God willing.

53- A question concerning wiping over the socks

Q: My feet get as cold as ice and become swollen. This is so painful, especially, at night. I went to a doctor and he advised me to wear socks to warm them,

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so I wear more than one pairs of socks and I would like to know how I should wipe over them. May Allah reward you with the best!

A: You have to wear the socks to warm your feet and wipe over them, if they are worn when you are in a state of full Taharah (ritual purity) for a day and night. After the passage of one day and night, you should take them off and perform Wudu' (ablution) and wear them again for another day and night. Every day and night, you have to take off your socks and perform Wudu'.

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Chapter on the nullifiers of Wudu'

54- Ruling on the Wudu' of a person who breaks wind continually

Q: I suffer from continual breaking of wind. My question is: Is it permissible for me to perform Salah (Prayer) and Tawaf (circumambulation around the Ka`bah) with one Wudu' (ablution)? Is it permissible for me to perform the Tarawih (special supererogatory night Prayer in Ramadan) with the same Wudu' I performed for the `Isha' (Night) Prayer? May Allah reward you with the best!

A: The one who passes wind continually has to offer Wudu' for each Salah when its time is due and then offer the Salah or Tawaf. The Prophet (peace be upon him) advised the woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) saying: (Perform Wudu' at the time of every Salah.) If they perform Wudu' to perform Tawaf, after the time of Salah is due, they are permitted to offer the obligatory Salah and Tarawih with this Wudu'. If they perform Wudu' for the Salah after its time becomes due, they are permitted to perform Tawaf with this Wudu' so long as the time of Salah is still ongoing, based upon the Hadith mentioned above. May Allah grant us success!

55- Does eating fat and abdomen of camels nullify the Wudu'?

Camel meat nullifies Wudu' (ablution); however, some scholars maintain that this ruling is only applied to the hump, thorax and legs of camels. What is the evidence?

A: The Sahih (authentic) Hadiths that are authentically reported from the Prophet (peace be upon him) indicate that camel meat nullifies Wudu'. It is questionable whether or not anything other than the meat, such as fat or abdomen, nullifies Wudu'.

56 - The ruling on removing nail polish when performing ablution

Q: Is it considered sinful for women to use nail polish? What should she do when performing ablution ?

A: We know of no legal ruling regarding this but it is better not to use it, because there is no need for it and it prevents water from reaching the skin and the nails during ablution.

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In conclusion, it is better not to wear it and to be satisfied with using henna. What the righteous predecessors used to do deserves to be followed. Therefore, if a woman is wearing nail polish, then she has to remove it before performing ablution. As previously mentioned, it prevents water from reaching the skin and the nails. May Allah grant us success!

Ruling on applying manicure for the duration of the five daily prayers

Q: What is the religious ruling on applying nail polish for the duration of five daily prayers and then removing it? Is this permissible?

A: This is groundless and in no way regarded as wiping over Khuffs (leather socks) to remain for the duration of five daily prayers. This is only with regard to Khuffs, for it is allowed to wipe over them. As for nail polish, it should not be used. However, if it a person used it, they should remove it before offering Wudu' (ritual ablution). Henna (a plant that produces a reddish-orange dye) is a better substitute, for manicure and similar substances are introduced to Muslims to make them copy non-Muslims and therefore it is not recommended. It should be removed before offering Wudu', for it stops water from reaching the nail due to its thickness.

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58- Ruling on Wudu' and Salah of a person who has enuresis

Q: My mother is very old, incapacitated and unable to control the discharge of urine and feces and she has to use baby diapers because of this. Sometimes, she offers Salah (Prayer) while she is not ritually pure due to this uncontrollable discharge of urine or excrement, which she cannot manage for even half an hour. I hope that my question for Fatwa is referred to the respected Shaykh `Abdul-`Aziz ibn Baz.

I want to know the ruling on her Salah in view of her case and the ruling if she cannot offer Sawm (fasting), for she suffers from diabetes and cannot refrain from eating or drinking for some hours.

A: She is required to perform Istinja' (cleansing the private parts with water after using the bathroom) and Wudu' (ritual ablution) for every Salah and wear a pure matter for each Salah. The Prophet (peace be upon him) advised the woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) saying: ("Perform Wudu' for each Salah.") The same is true for those who have enuresis of men and woman, as they cannot control the discharge of urine during the time of Salah or any other time. As for fasting, the referred to woman must offer fasting, if she is unable to fast and she should make it up after being cured, as Allah (Glorified be He) says:

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(and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) However, if her ailment is continuous and incurable according to the diagnosis of specialized doctors, the woman may feed; for every day, she should feed one poor person and she is not asked for fasting as in the case of the old man or woman who cannot afford fasting. Moreover, it is permissible to pay the Kaffarah (expiation) of all the missed days at the beginning or the end of the month of Ramadan to one or more poor people. The total amount of Kaffarah is half Sa` (1 Sa` = 2.172 kg) of the staple food of the country for each missed day. May Allah grant us success!

Ruling on invalidation of Wudu' due to sleeping

Q: What is the ruling on women, who wake up after having a deep sleep in a Masjid (mosque) and start Salah (prayer) without renewing their Wudu' (ritual ablution)?

A: If a person sleeps deeply, their Wudu' becomes invalid whether they are men or women and their Salah or Tawaf (circumambulation around the Ka`bah) is not valid without a new Wudu'. ﴾ Safwan ibn `Assal (may Allah be pleased with him) said that Allah's Messenger (peace be upon him) taught them if they were

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on journey not to take off their Khuffs (leather socks) for a period of three days for feces or urine discharge or sleeping but for Janabah (major ritual impurity related to sexual discharge).﴿ Accordingly, the Prophet (peace be upon him) deemed sleeping the same as discharge of urine and excrement and therefore a person should perform Wudu' for deep sleeping. If it is a short light sleep, it does not invalidate Wudu'.

60- Ruling on a person who has doubts

about his purification in past Salahs

Q: A person was once performing Wudu' (ablution) when another directed his attention to a dry spot on his foot. Another time, his attention was drawn to a similar dry spot. Consequently, he doubted the validity of his previous Wudu'. This person is inquiring about the Prayers he performed with Wudu' or Ghusl (ritual bath) that he doubts. Should he repeat these Prayers? What should he do?

A: Drawing his attention once or twice to

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a dry spot on his foot to which water has not reached while performing Wudu' does not mean that his Taharah (ritual purification) is invalid. This is because the basic rule is that he performed valid Wudu' and the basic rule is that it should not be violated by doubts. The same applies to his Ghusl following major ritual impurity and therefore he is not asked to repeat Salah.

61- Ruling on a person touching a woman after performing Wudu'

Q: Does touching a woman invalidate Wudu' (ritual ablution)?

A: The correct opinion is that touching a woman does not invalidate Wudu' so long as nothing comes out as a result of this such as Madhy (pre-seminal fluid) or Maniy (spermatic fluid). If Maniy is discharged, one is to offer Ghusl (ritual bath following major ritual impurity) and if Madhy is discharged, one should wash one's penis and testicles and offer Wudu' (ritual ablution). However, touching the genitals without a barrier invalidates Wudu', may Allah grant us success!

62- A question about touching a woman after performing Wudu'

Q: During Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), a man touched a non-Mahram (not a spouse or an unmarriageable relative) due to great crowd. Is his Tawaf invalid? Should he repeat it from the beginning as in the case of Wudu' (ablution)?

A: A man touching a non-Mahram woman during Tawaf or because of great crowd at any place does not render one's Wudu' or Tawaf invalid, according to the more sound of the opinions of scholars. Scholars differed concerning touching women and whether it invalidates Wudu' and they are of the following different sayings: First: It does not violate Wudu' at all. Second: Touching a woman renders Wudu' invalid. Third: Wudu' becomes invalid, if touching the woman is accompanied by sexual lust. The most preponderant and soundest opinion is that it does not nullify Wudu' at all. Moreover, if a man touches or kisses a woman, his Wudu' is not invalidated by this, according to the soundest opinion. This is because (Allah's Messenger (peace be upon him) kissed some of his wives then he offered prayer without Wudu'.) Besides, the basic rule is the validity of Wudu' and Taharah (ritual purification).

Therefore, we are not permitted to say that Taharah is invalidated without having a clear established proof indicating the invalidation of Wudu' upon touching a woman in general. As for Allah's saying: (or you have been in contact with women (i.e. sexual intercourse)) the soundest

interpretation of this Ayah is that it means sexual intercourse. The same meaning is given for the other recitation, (or you have been in contact with women (i.e. sexual intercourse)) for it also means sexual intercourse according to Ibn `Abbas and another group of scholars. It does not mean touching women as is ascribed to Ibn Mas`ud (may Allah be pleased with him). The soundest view in this regard is that it refers to sexual intercourse as stated by Ibn `Abbas (may Allah be pleased with him) and a group of scholars. It is evident that touching the body of a non-Mahram woman during Tawaf does not render Tawaf or Wudu' invalid. Moreover, if one touches or kisses his wife, one's Wudu' will be valid unless he discharges anything from his genitals.

Q: During Tawaf (circumambulation around the Ka`bah), one may touch a woman while they try to touch the Yemeni Corner (southern corner of the Ka`bah facing Yemen), does this invalidate Wudu' (ritual ablution)?

A: Wudu' is not nullified by this act, because the soundest opinion of scholars is that touching women does not nullify Wudu' at all as long as one does not discharge anything from the genitals. As for Allah's Saying: ﴾or you have been in contact with women (i.e. sexual intercourse)﴿ it refers to sexual intercourse according to the soundest of opinions of scholars.

Entering a graveyard does not invalidate Wudu'

Q: I heard that entering the graveyards nullifies Wudu', is this right? Answer me, may Allah reward you with the best!

A: Visiting graves is an act of Sunnah according to the saying of the Prophet (peace be upon him): ﴾Visit the graves, for they remind you of the hereafter.﴿ However, this does not confirm the permissibility of traveling to it, because of the Hadith of the Prophet (peace be upon him): ﴾Do not set out on a journey except to three Masjids (mosques): Al-Masjid Al-Haram, and this Masjid of mine (Al-Masjid Al-Nabawy in Madinah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem).﴿ Entering graveyards does not invalidate Wudu' and this saying is groundless and has no foundation in the purified Shari`ah.

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Chapter on Ghusl

64- Some rulings of Ghusl-ul-Janabah

Q: A brother from Al-Kharj says: "Once I woke up while I was discharging semen following a wet dream. I washed the lowest part of my body and offered Salah (prayer), I want to know the ruling on my action. What about the Salah I offered after that? Please, advise. May Allah reward you with the best!

A: If a man or a woman had a wet dream and discharges Maniy (sperm/vaginal secretions that are released on orgasm), s/he should perform Ghusl and wash all of their body and this is called Ghusl-ul-Janabah (ritual bath following major ritual impurity). Allah (may He be Exalted and Glorified) says: ﴾If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴿ It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Um Salamah (may Allah be pleased with her) ﴾that Um Sulaym said: "O Allah's Messenger, verily, Allah is

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not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal seminal emission?)." The Prophet (peace be upon him) replied, "Yes, if she notices a discharge."﴿ If a person does not perform Ghusl, s/he should make up for the Salah that s/he offered without ritual purification. The Prophet (peace be upon him) said: ﴾Neither is the prayer accepted without purification nor is charity accepted out of the ill-gotten (wealth).﴿ Related by Muslim in his Sahih. Also, the Prophet (peace be upon him) said: ﴾The Prayer of none among you will be accepted, if he is in a state of impurity until he performs ablution.﴿

The Noble Qur'an indicates this in Allah's saying in Surah-al-Ma'idah: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴿ This noble Ayah (Qur'anic verse) and the relevant authentic Hadiths show that whoever goes ahead to perform Salah while s/he has minor ritual impurity

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should offer the legal Wudu' as mentioned in this Ayah but if they have major ritual impurity (i.e. Janabah), they will have to offer Ghusl. Moreover, it is a must to perform Istinja' (cleansing the private parts with water after urination or defecation), for those who have minor ritual impurity due to discharging feces or urine, as indicated by the authentic Hadiths in this regard. May Allah grant us

success!

65- Obligation of Ghusl

on a man who has intercourse with his wife even if he does not ejaculate

Q: If a man copulates with his wife but does not discharge semen; should he take a bath?

A: Yes, if a person has intercourse with his wife and the circumcised parts touch each other, Ghusl (ritual bath following major ritual impurity) becomes obligatory on him even if he did not ejaculate according to the authentic Hadiths of the Prophet (peace be upon him) in this regard. Among these Hadiths is the Hadith of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When a man sits in between the four parts of a woman and has sexual intercourse with her, bath becomes compulsory, even if no ejaculation takes place.﴿ (Agreed upon by Al-Bukhari and Muslim)

This is the wording of Muslim. Also, it is reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾When anyone sits amidst the four parts of the woman (the position of having sexual intercourse) and the circumcised parts touch each other, a bath becomes obligatory.﴿ She (may Allah be pleased with her) said: ﴾A man asked the Prophet (peace be upon him) concerning a man who had intercourse with his wife without ejaculation. The Prophet (peace be upon him) said: "I used to do so with this (i.e. `Aishah) then we take a bath.﴿ Both Hadiths are related by Muslim in his Sahih (Authentic book of Hadiths).

66- A question about taking a bath due to Janabah

Q: I am a single young man. Sometimes, when I wake up I find the traces of Maniy (sperm secretions that are released on orgasm) on my underwear while I do not remember any wet dreams, do I have to perform Ghusl (ritual bath following major ritual impurity)? I hope that you will illustrate this for me, may Allah reward you with the best!

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A: If you find semen on your body or clothes upon getting up from sleep, you should take a bath due to the Prophet's saying: ﴾Ghusl (major ablution) is necessary upon seminal discharge.﴿ Also, ﴾he (peace be upon him) said to Umm Sulaym Al-Ansariyyah when she asked him about a woman who has (wet) dreams like man, should she take a bath? The Prophet (peace be upon him) said: "Yes, if she sees the liquid (vaginal secretion)."﴿ The Prophet (peace be upon him) means Maniy (sperm/vaginal secretions that are released on orgasm). May Allah grant us success!

67- Ruling on performing both Wudu' and Ghusl after major ritual impurity

Q: Can one perform Wudu' (ablution) inside the bathroom while taking a bath and before wearing one's clothes?

A: As far as we know, there is no harm in doing so when performing Ghusl (ritual bath) following sexual impurity or on Friday. Yet, it is better for a Muslim to begin with ablution when performing Ghusl (ritual bath following major ritual impurity).

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The ablution that one performs at the beginning suffices, because the Prophet (peace be upon him) used to perform Istinja' (Cleaning one's genitals after defecation or urination) and clean the places afflicted with menses, then perform ablution in the same way for preparing himself for prayer and then perform Ghusl (ritual bath following major ritual impurity). By completing Ghusl (ritual bath following major ritual impurity), the Prophet would complete the two preceding rituals. A person does not have to repeat performing ablution unless he touches his genitals or breaks wind. In such a case, he should repeat performing ablution.

Regarding the ritual bath on Friday, a person may perform ablution either before or after it. The ritual bath on Friday is not sufficient. Rather, one must perform ablution either before or after it. There is no harm in performing ablution before or after it while being naked, because one has taken off one's clothes with the aim to perform Ghusl (ritual bath following major ritual impurity).

68- Ruling on removing nail polish

for Wudu' and Ghusl-ul-Janabah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother Y. M. G., may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I refer to your question registered in the Departments of Scientific Research and Ifta' No. (931) and dated 6/3/1407 A.H., in which you ask some questions.

I would like to inform you that the artificial hair (i.e. wigs) is not permissible to wear whether for a man or a woman. We wrote an illustration in this concern and we attached to this message a copy of it. As for the substance, which women apply on their fingernails that is called manicure, it should be removed upon performing Wudu' (ritual ablution) or Ghusl (ritual bath following major ritual impurity) if it prevents water from reaching the skin.

With regard to the non-Muslim couple, they are not required to renew their marriage contract upon adopting Islam, for the Prophet (peace be upon him) did not order those who embraced Islam

during the year of the conquest of Makkah to renew their marriage contracts unless there was a prohibitive matter. For example, if they were magi and she was the man's aunt or sister, in this case the man should revoke the marriage for this prohibitive matter that invalidates marriage. May Allah guide all to what pleases Him! He is All-Hearer and Responsive! As-salamu `alaykum warahmatullah wabarakatuh

Chairman

of Departments of scholarly research, Ifta', Da'wah and Guidance

Ruling on reciting the Qur'an while in a state of Janabah

Q: Is it permissible for a Muslim to recite the Qur'an while in a state of Janabah?

A: It is not permissible for a Muslim to recite the Qur'an while in a state of Janabah whether doing so depending upon his own memory or using a copy of the Qur'an, because it is authentically reported that ﴾Nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except Janabah (the state of major ritual impurity).﴿

70- A question on reciting the Qur'an by a person in a state of major impurity

Q: Is it permissible for someone in a state of Janabah to recite the Qur'an by heart? If this is not permissible, can such a person listen to it? May Allah reward you with what is best!

A: It is not permissible for a person in a state of Janabah to recite the Qur'an neither from a Mushaf nor by heart until he performs ritual purification, because it is authentically reported that (Nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except Janabah (the state of major ritual impurity).) Regarding listening to the recitation of the Noble Qur'an, there is no harm for someone in a state of Janabah to do so. Rather this is desirable for him, because this results in great benefit. Yet, it is not permissible for such a person to touch the Mushaf or to recite the Qur'an from it. May Allah grant us success!

71- Ruling on touching clothes and the like by a person in the state of Janabah before performing Ghusl

Q: If a man has sexual intercourse with his wife, is it permissible for them to touch anything and if this happen,

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does the item touched become impure?

A: Yes, it is permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge) to touch things before taking bath such as clothes, dishes and the like whether it is a man or a woman. The person in a state of Janabah is not impure and what he touches does not become impure by touching.

Ruling on trimming

nails before taking a bath of Janabah

Q: Is it permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge) to remove any of his hair or nails?

A: There is no harm in this as long as they are not Muhrim (pilgrim in the ritual state for Hajj and `Umrah). It is permissible for them to remove the hair of the armpits or their nails before they take a bath.

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Chapter on Tayammum

73: The Manner of Tayammum

Q: What is the Proper manner for Tayammum (dry ablution)?

A: The proper manner of Tayammum is explained by the Prophet (peace be upon him) in the Hadith of `Ammar ibn Yassir related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that (the Prophet said to him, 'It would have been enough for you to do that. Then, he struck the ground with his hands once and wiped his palms and his face'.) This Hadith is identical to Allah's saying (May He be Exalted), (and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.) When the person sets off on a journey and water is unavailable or he is sick and unable to use water, he may gently strike the ground once with one's hands and rub them against his face and hands. If the dust remains in his hands, he may blow his hands and rub them against his face and hands. It is Sunnah to strike the ground once.

Yet,

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there is nothing wrong with striking the ground twice; once for the face and a second time for the hands. It is recommended to apply what was mentioned in the Hadith of `Ammar. Furthermore, the person may use a pot of dust for making Tayammum. He may strike the dust in the pot once with one's hands and rub them against the face and hands. Before doing this, he may say 'Bismillah i.e. in the name of Allah' as he does in the case of using water. When rubbing his dusty hands against his face and hands, he may say: "I testify that there is no god but Allah Alone, Who has no partners and that Muhammad is His Slave and Messenger. O Allah, make me of those who always repent to you and of those who remain pure." Since Tayammum is purity and replaces water, he my say the same Adhkar he says upon using water.

74- Ruling on a person unable to use water and could not get dust

Q: I was hospitalized, underwent an ocular surgery and my eye was bandaged. I could not get dust for Tayammum (dry ablution with clean earth). Therefore, I performed Wudu' (ablution) without washing my bandaged eye. What is the ruling on that?

A: Your Salah (Prayer) is valid because of the excuse (inability to wash your eye) and non-availability of dust.

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However, if you can wipe over the bandage during Wudu', this will suffice instead of Tayammum. If you fear that water will cause harm, Tayammum becomes obligatory on the condition of capacity.

75- Ruling on Tayammum in the presence of water

Q: Some pilgrims residing in Masjid Al-Khif or in Haram (the Sacred Mosque in Makkah) may find it difficult to go out to perform Wudu' (ablution). Is it permissible for them to perform Tayammum (dry ablution with clean earth) or should they go out to perform Wudu', because water is available?

A: It is impermissible for them to perform Tayammum in this case. Rather, they are obligated to go out to perform Wudu'. Allah (Exalted be He) says: ﴾and you find no water, perform Tayammum with clean earth﴿ Those mentioned in the question can find water. Therefore, the ruling in the previous Ayah (Qur'anic verse) does not apply to them.

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Chapter on removing impurity

76- Ruling on droplets of urine on one's body and clothes

Q: A sprinkle of urine may fall on one's body or clothes while they are urinating. Should one then wipe it only? Or should he take a bath and change his clothes? Answer me, may Allah reward you with the best!

A: It is obligatory to wash whatever it touches from the body and the garment. It is not sufficient to wipe these spots. This is known by means of the clear legal text and consensus of Muslim scholars. The Prophet (peace be upon him) said: ﴾save yourself from being spoiled with urine, for most of the torment of the grave is because of that.﴿ It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with both of them): ﴾The Prophet (peace be upon him) once passed by two graves, and those two people (in the graves) were being tortured. He said: They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine.﴿ Another narration reads:

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﴾as for one of them, he did not protect himself from urine [in another narration he said: 'Did not take precautions against (being defiled by) urine']; and as for the other, he used to walk about spreading gossip."﴿ There are many Hadiths have been narrated to the same effect. May Allah grant us success!

Ruling on cleaning the blood which is discharged from the two orifices

Q: Blood came out of the penis after urination. Does it affect the state of Ihram if it soils the loincloth?

A: Yes, it affects clothes and you should wash it. It breaks one's ablution. You should perform Istinga (cleansing the private parts with water after urination or defecation) and then ablution. If anything spoils the garment of Ihram Ihram (ritual state for Hajj or `Umrah), then you should wash it.

78- Ruling on offering Salah in clothes blotted with Maniy

Q: If Maniy (sperm secretions that are released on orgasm) remains on a man's clothes after washing them, does it affects the Taharah (ritual purification) of the clothes?

A: Maniy (sperm secretions that are released on orgasm) is pure as it is the source of the human being and it has no effect

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even if it remains in the garment. `Aisha (may Allah be pleased with her) said: (I used to scratch it (semen) off when it dried on the robe of Allah's Messenger (peace be upon him) with my nails or sometimes I would wash it.) Thus, Maniy is pure and does not cause harm.

Ruling on Taharah of urine and excrement of the edible animals

Q: I have an animal farm and sometimes while I inspect the animals some of their urine and excrement affect my clothes, are these excretions impure? I heard that the droppings of edible animals are pure, is this correct?

A: Yes, it is correct that the urine and excrement of edible animals such as camels, cows, sheep and lawful game, are pure. It is reported that the Prophet (peace be upon him) used to pray in sheep pens. Also, when the people of `Aranah were overstuffed in Al-Madinah the Prophet (peace be upon him) sent them to drink from the urine and milk of camels of Sadaqah (voluntary charity)

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until they recovered. Permitting drinking camels' urine indicated the Taharah of camels' urine and similarly offering Prayer in sheep pens. Moreover, he (peace be upon him) forbade offering Prayer in camels pens not because of the impurity of these places but for another reason as camels' urine and excrement are pure and similarly cows, sheep, lawful game, chicken and pigeons. If the animals are Jallalah (domesticated animals fed on impurities), they will cause impurity. They should remain three days or more eating good forage and be cleansed and it is better to wash one's clothes if they touch a Jallalah.

80- Ruling on a person offering Prayer while there is Najasah (ritual impurity) on their body or garment without being aware of

Q: What is the ruling if somebody knows about the ritual impurity but did not remember it except after finishing the Prayer?

A: If there is Najasah (ritual impurity) on someone's body or clothes and he forgets about it, then remembers it after finishing Prayer, his Prayer is valid due to the general meaning of Allah's (Glorified be He) Saying: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It is authentically reported that Allah's Messenger said that Allah (may He be Exalted and Glorified) said concerning this Ayah (Qur'anic verses): "I did." Also, it was authentically reported that once the Prophet (peace be upon him) was offering Prayer while wearing his shoes, then Jibril (Gabriel) came and told him that there was filth on his shoes. So, the Prophet (peace be upon him) took his shoes off and did not repeat the first part of his Prayer. Then, he said to his Sahabah (Companions): ﴾When any of you comes to the mosque, he should turn his sandals; and if he finds filth on them, he should wipe it off and pray in them.﴿ This saying indicates that

if the praying person does not notice the Najasah on their garment, shoes or the place on which they offer Prayer except after finishing their Prayer, the Prayer is valid. This differs from Hadath (ritual impurity that invalidates ablution) for if a person offers Prayer while he is in a state of Hadath, the Prayer will be invalid and they have to repeat it due to the saying of the Prophet (peace be upon him): ﴾The Prayer of none among you will be accepted until he performs Wudu'.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Also, he (peace be upon him) said: ﴾The prayer is not accepted without purification nor is charity accepted out of ill-gotten (wealth).﴿ Related by Muslim in his Sahih. May Allah grant us success!

Chapter on menstruation and post-partum bleeding

81- Discussion on the period of Tuhr and menstruation

Q: A woman asks: How long is the period of Tuhr (period of ritual purity)?

A: The correct opinion is that there is no specific limit for the period of Tuhr (period of ritual purity) or the menstruation period but mostly menstruation remains six or seven days. Therefore, Tuhr is often twenty three or twenty four days. If a woman menstruates for six days, Tuhr will be twenty four days and if menstruation remains for seven days, Tuhr will be twenty three days. This is the general case but it may be more or less for there is no limited time for it. For example, if a woman's period of menstruation is ten days and her Tuhr period is a month, or less or more, there is no harm, some women's menstruation period may even come once every two months or three times in a whole year. Thereupon, there is no specific limit for it.

82- The difference between menstruation blood and the blood of Istihadah

A: How can a woman differentiate between menses blood and the blood of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)?

A: If a woman is purified of her period and after that she finds Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation), this discharge is counted as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). It is as follows: If it occurs during the monthly period, it is regarded as menses. With regard to the period of menses, it may remain for ten days, and a woman should avoid Salah (Prayer) and Sawm (Fast) during that time. This is because the monthly period may last for fifteen days and this is the greatest time menses may take. Thereupon, if a woman is used to having seven days then once her period increases to eight or more, she is to continue abstaining from Salah, Sawm and making love to a husband during this time. However, if she is purified from the menses and after that she finds yellowish or brownish discharge, she is to offer Salah and Sawm and offer Wudu' (ritual ablution) for each Prayer. The Prophet (peace be upon him) said to a woman in a state of Istihadah: ﴾Perform Wudu' for every prayer.﴿ Also, Umm

`Atiyyah (may Allah be pleased with her) said: "We used to consider Kudrah (dusky-colored vaginal discharge during or after menstruation) and yellowish Sufrah (yellow vaginal discharge during or after menstruation)as nothing (i.e. menses)." Umm `Atiyyah is a female Companion and her saying indicates that yellowish and brownish discharges requires only Wudu'.

Q: A sister asks about how to differentiate between menstrual blood and Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

A: Most often, menstrual blood is more thick and may be black and have a bad odor. On the other hand, the blood of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) is not like that. It is thin yellow blood. This is the general rule. Yet she should act according to the customary period. When the period comes she gives up praying, fasting, etc., even if the blood is thin or yellow because it varies. When it ends she has to pay no attention to the yellow blood. Rather, she has to perform prayers, fast and perform ablution for every Prayer. Yet if the blood continues and exceeds the customary period, then she has to abstain from praying and fasting for fifteen days. If there exists blood after this period (fifteen days), then it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). This is the preponderant opinion according to the viewpoint of the majority of Muslim scholars.

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In this case, she must resume performing Prayer and can observe Sawm (Fast) after performing Ghusl (full ritual bath after-menstruation). When she menstruates the next month, she should abstain from performing rituals according to her customary period.

83- Ruling on the Taharah (ritual purification) of a Woman from Menstruation if her customary period comes in intervals

Q: A woman asks about suspending prayer in the period between two menses as she has her menses for five days every month and after being purified by three days she has it again for another two days.

A: If this is the customary period she is used to, then her customary period comes to her in intervals: Five days and two days and in between them there is a period of purity. You should consider the first days and the last ones as periods of menstruation and the days between them are days of purification on the condition that this is your regular customary period.

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84- Ruling on Using

Medicine to prevent the customary period

Q: Our sister asks: Is it permissible for women to use medicine to stop their menses, particularly during pilgrimage, Ramadan and `Umrah (lesser pilgrimage)?

A: If there is a necessity, then there is no harm in doing this during Ramadan, the days of pilgrimage or `Umrah (lesser pilgrimage).

85- Ruling on a Menstruating woman performing Prayer

Q: What is the ruling on a woman who goes to Al-Haram to perform Prayer therein during her customary period while she knows that?

A: Regarding a woman going to Al-Haram (all areas within the Sacred Sanctuary of Makkah) and praying there amongst people during her customary period (i.e. menses), while she knows that, this is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) for two reasons:

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First: This is because she is not permitted to perform Salah during her menstruation. Therefore, doing so is a great evil and her Salah is invalid.

Second: She is not permitted to stay at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) during her menstrual period. A menstruating woman and the Junub (in a state of major ritual impurity) are not permitted to stay in Masjids (mosques). But there will be no blame on her if she passes through the Masjid for some need. Moreover, performing Salah during her menstrual period is much more abominable. She has to stay in her house. She is not permitted to go to the Masjid until the end of her menstruation. If she becomes pure, she can go along with her sisters to the Masjid.

But she is not liable to go to perform Salah or stay in the Masjid along with women. Doing so is a great evil. Performing Salah during menstruation, major or minor ritual impurity renders Salah invalid. The Prophet (peace be upon him) said: ﴿Neither the prayer is accepted without purification nor is charity accepted out of the ill-gotten (wealth)﴾ Related by Imam Muslim.

86- Ruling on women's feeling

Menstrual Blood after Ablution

Q: Regarding menstrual blood, is sensing the flow of menstrual blood considered to be nullifying to ablution? Is such a woman considered to be a sinner if she enters Al-Haram?

A: First, she should be certain of this and pay no attention to doubts. Regarding sensing the flow of blood, this needs some detailing: If she is compelled or if this blood is so little that it cannot be menstrual blood, i.e., it is blood that cannot stain Al-Haram (all areas within the Sacred Sanctuary of Makkah), then there is no harm on her. On the other hand, if this blood is menstrual blood, then she should leave Al-Haram unless she is compelled. In this case she should remain waiting for her guardian or guide.

87- Ruling on the dark or yellowish discharges after purification

Q: A woman asks: On the Day of Tarwiah (the eighth day of Dhul-Hijjah), I had some dirt with a brownish color, but not blood of menstruation. Is it permissible for me to perform Tawaf or not? You should bear in mind that I did not perform Prayer

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on this day.

A: There are two different cases: If this takes place after purification, then the filth that comes after purification -and not during menstruation- has no significance and a woman should pay no attention to it because brownish and yellowish discharge after menstruation are not considered to be part of it. Rather, they are considered to be urination. Such a woman should perform Istinja' (cleansing the private parts with water after using the bathroom) and ablution for every Prayer. Yet if this filth follows or comes before menstruation without separation or during menstruation, then it is considered menstruation. In this case, you should neither perform Prayer nor perform Tawaf (circumambulation around the Ka`bah) until you are purified.

What is meant is that this needs detailing: If this brownish and yellowish discharge follows or comes before the menstruation without separation or during menstruation, then it is considered menstruation. Yet if it follows purification as usual, then it has no significance. Um `Atiyyah (may Allah be pleased with her) says: ﴿We used to consider dark and yellowish discharge as nothing (i.e., after menses).﴾ It should be considered as urination. If it continues with her, she should perform Istinja' (cleansing the private parts with water after urination or defecation) before the time of Salah. When it is time for Salah, she should perform Istinja' (cleansing the private parts with water after urination or defecation) and put cotton or suchlike on this place. Then she should perform ablution and offer Prayer and Tawaf (circumambulation around the Ka`bah).

88- Ruling on feeling emission of menstrual blood during Sa`y

A: A questioner says in her question: "I went on `Umrah (lesser pilgrimage) in Ramadan and while I was performing Sa`y (going between Safa and Marwah during Hajj) I felt myself bleeding a little but I completed Sa`y. Besides, it was the time of Zuhr (Noon) Prayer, so I entered Al-Haram and offered Zuhr Prayer, are my `Umrah and Zuhr Prayer valid?

A: It is not a condition for the validity of Sa`y to have Taharah (ritual impurity) but it is much better to be ritually pure. Thus, there is no blame on a man or woman offering Tawaf (circumambulation around the Ka`bah) while they are not ritually pure. As for praying, if you offer Salah (Prayer) while you were sure of the discharge of blood, your Salah is not valid and you should repeat it after being ritually pure of menstruation. This is because blood that comes out from the vagina, penis or anus invalidates Wudu' (ritual ablution). If it is accidental blood, you are to wash its traces from your body, offer Wudu' and repeat the Prayer. But, if it is menstrual blood,

it is better to repeat the Prayer you offered and you are not to make up for it for menstruation prevents offering Prayer and does not require making up for the missed Payer during its time. However, if you repeat it, there is no harm in that.

89- It is obligatory upon a woman to perform Ghusl (ritual bath)

when she observes Kudrah (dusky-colored vaginal discharge during or after menstruation) at the time of the monthly period

Q: A woman took pills to prevent menstruation during the Days of Hajj but on the Day of Arafah she saw Kudrah (dusky-colored vaginal discharge during or after menstruation) that was not a drop of blood. For every prayer she performed Istinja' (cleansing the private parts with water after urination or defecation) and ablution. At Muzdalifah she noticed nothing. Rather, she noticed that menstruation had drained completely. She threw Jamrat Al-'Aqabah (the closest stone pillar to Makkah) and left to Makkah and performed Tawaf (circumambulation around the Ka`bah) while she was purified. Yet she did not perform Ghusl (ritual bath) to perform Tawaf (circumambulation around the Ka`bah) as she depended on her being purified. Thus what is the ruling on her Tawaf (circumambulation around the Ka`bah)? Should she repeat performing Ghusl (ritual bath) and Tawaf (circumambulation around the Ka`bah)? May Allah reward you with the best!

A: If what you noticed was a dark discharge at the time of the monthly period, then you have to perform Ghusl (ritual bath) and Tawaf (circumambulation around the Ka`bah) again.

After being completely purified, you should perform Ghusl (ritual bath) and repeat performing Tawaf (circumambulation around the Ka`bah) because you performed Tawaf while you were menstruating.

Ruling on reciting Qur'an during menstruation

Q: What is the ruling on a menstruating woman reciting the Qur'an without touching it?

A: Scholars hold different opinions regarding this matter. Yet according to the opinion that seems most correct and acceptable, there is nothing wrong in doing so because the menstruation and postpartum periods tend to be lengthy unlike Janabah (major ritual impurity related to sexual discharge) since the Junub (person in a state of major ritual impurity) can bathe at once and recite Qur'an immediately thereafter. The most preponderant and correct opinion of scholars is that there is nothing wrong with a menstruating or a postpartum woman to recite the Noble Qur'an by heart; this is the basic rule. It is not permissible to compare menstruation to Janabah for both the menses and postpartum period last for many days. With regard to the Hadith that reads: (A menstruating woman should not recite anything from the Qur'an) it is a Da`if (weak) that cannot stand as

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proof.

The most preponderant opinion of scholars is that it is permissible for a woman who is in her menstruation or postpartum period to recite the Noble Qur'an by heart but not from a Mus-haf (Qur'an, the Book). As for Junub, they should not recite the Qur'an by heart or from a Mus-haf until they perform Ghusl. It was authentically reported that the Prophet (peace be upon him): (Nothing would prevent him from (reciting) the Qur'an except being in a state of Janabah.) In another Hadith, the Messenger of Allah (peace be upon him) recited some Ayahs (Qur'anic verses) and then said: (This applies to a person who is not in a state of Janabah, but the one who is in a state of Janabah is not allowed to recite even one Ayah.)

Q: is it permissible for a woman to recite Qur'an while she is menstruating? is it permissible for her to recite Ayat-ul-Kursy (the Qur'anic Verse in Surah Al-Baqarah, 2:255) when she goes to bed without touching the Mus-haf (Arabic Qur'an)? Please give me a detailed answer so that I may have comprehensive true knowledge on the concerned matter.

A: All praise be to Allah Alone and peace and blessings be upon the Messenger of Allah.

I discussed this issue before more than once and pointed out that it is permissible for a woman to recite Qur'an by heart while she is menstruating or in postpartum period because there are Shar`y (Islamic legal) proofs to support this. Nevertheless, scholars (may Allah be merciful with them) disagreed regarding the concerned issue:

Some scholars held the view that a menstruating woman or who is in postpartum period is not permitted to recite Qur'an just as it is the ruling regarding whoever is Junub (in a state of major ritual impurity). In support of their view, they quoted a Da`if (weak) Hadith that is related by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾A menstruating woman or a Junub person is not permitted to recite anything from the Qur'an.﴿ Any way, scholars stated that this Hadith is Da`if because it is narrated by Isma`il ibn `Ayyash from the people of Hijaz and such a narration is weak. On the other hand, some scholars drew Qiyas (analogy) between menstruating women and whoever is Junub. They proceeded by saying that since a Junub person is not permitted to recite Qur'an, the same applies to women having their menses or postpartum period because all these are different forms of Janabah (major ritual impurity related to sexual discharge) for which Ghusl (ritual bath following major ritual impurity) is Wajib (obligatory).

To refute the foregoing opinion, we can say that Qiyas between women who are menstruating or having postpartum period and Junub persons is invalid because menstruation and postpartum periods are long and thus it may be difficult for ladies during any one of these periods to stop reciting the Qur'an or that they may forget many of the Qur'anic texts that they have memorized. The period of Janabah however, is short, and unlike a menstruating woman or she who is having postpartum period, a junub person can immediately perform Ghusl then recite Qur'an. Accordingly, the most proper of the two opinions of scholars is that which states the permissibility for menstruating women or those who are in postpartum period

to recite what they have memorized from the Qur'an. It is permissible for them to recite Ayat-ul-Kursy when they go to bed. Moreover, it is permissible for them to recite by heart whatever they like from the Qur'an at any time. This is the most proper opinion and the original ruling and thus when ﴾`Aishah menstruated during the Farewell Hajj, the Prophet 'peace be upon him' instructed her saying: 'Do what all the pilgrims do except that you do not perform the Tawaf 'circumambulation' round the Ka'ba till you are purified.'﴿ and he (peace be upon him) did not forbid her to recite Qur'an.

Since it is renowned that Muhrims (pilgrims in the ritual state for Hajj and `Umrah) recite Qur'an, the Prophet's instruction to `Aishah mentioned above implies that he (peace be upon him) allowed her to recite Qur'an (while she was menstruating). This is because the Prophet (peace be upon him) forbade her to do Tawaf as Tawaf is similar to Salah (Prayer) and a menstruating woman does not perform Salah. This is an indication that she was not forbidden to recite Qur'an for had this been the case, the Prophet (peace be upon him) would have made this clear to `Aishah and other women both in the occasion of Farewell Hajj and in other occasions. Moreover, it is admitted that in almost every house there is a menstruating woman or one who is in postpartum period and thus had the ruling been that they are not allowed to recite Qur'an, the Prophet (peace be upon him) would have made it clear generally for all people so that the ruling is well-known to every body.

There are clear texts that a Junub person is not allowed to recite Qur'an. This is because Janabah does not last for long and a person can immediately perform Ghusl and recite Qur'an. It was the practice of the Prophet (peace be upon him) that he used to continue making Dhikr (Remembrance of Allah) at all times. Only when he (peace be upon him) was Junub, would he stop reciting Qur'an until he (peace be upon him) had performed Ghusl.

As `Aly (may Allah be pleased with him) narrated: ﴾There was nothing to hinder the Prophet 'peace be upon him' from 'reciting' Qur'an except being in the state of Janabah.﴿ Finally, it is authentically reported that the Prophet (peace be upon him) recited Qur'an after defecating and said: ﴾This is permissible for whoever is not in Janabah. As for whoever is Junub, they are not allowed to recite Qur'an or even one Ayah 'Qur'anic verse' of it.﴿ This is a proof that a Junub person is not allowed to recite Qur'an until they make Ghusl.

Q: We are a group of female students who study at a girls' school. During the Holy Qur'an class our teacher asks us to recite Qur'an. The point is that sometimes we are in menses but we feel shy to tell our teacher and so we conform to his request. Is doing so permissible? If it is not, what should we do if the exam day comes while some of us are menstruating?

A: Scholars (may Allah be merciful with them all) disagreed regarding the ruling on reciting the Glorious Qur'an by menstruating women and those who are in postpartum period. Some scholars held the view that doing so is Haram (prohibited) just as the case with regard to whoever is Junub (in a state of major ritual impurity). Such scholars proceeded by saying that since it is authentically reported that the Prophet (peace be upon him) stated that a Junub is not permitted to recite Qur'an,

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the same applies to women in their menses and postpartum period because they are all different forms of Janabah (major ritual impurity related to sexual discharge). Consequently, menstruating women or those in postpartum period may not recite Qur'an until they become pure. In support of their view, the advocates of this opinion also quoted the Hadith which is related by Al-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with them both) that he said: (A menstruating woman or a junub may not recite anything from the Qur'an.)

However, some other scholars stated that it is permissible for menstruating women and those in postpartum period to recite the Qur'an by heart. They justified their opinion by saying that both the menses and postpartum period may last for many days and thus Qiyas (analogy) can not be drawn between them and Janabah as the latter's period is short. Moreover, unlike a menstruating woman or she who is in postpartum period, a junub can immediately perform Ghusl (ritual bath following major ritual impurity) then recite Qur'an. As for the Hadith that is quoted by the first group of scholars, it is stated that it is a Da`if (weak) Hadith because it is narrated by Isma`il ibn `Ayyash from the people of Hijaz and such narrations are Da`if. This second opinion is the most proper one.

Accordingly, it is permissible for a woman who is in her menstruation or postpartum period to recite Qur'an by heart. This is because both the menses and postpartum period last for many days and thus Qiyas can not be drawn between them and Janabah. To be more specific, a female student or teacher (who is in her menses or postpartum period) is permitted to recite Qur'an by heart but not from the Mus-haf (Arabic Qur'an) during the exam or at any other time.

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However, if the female student or teacher needs to recite Qur'an using the Mus-haf, this is permissible provided that a screen is used such as a glove.

91- Ruling on making up for Zhuhr Prayer

if the woman is purified at the time of `Asr Prayer

Q: If a woman is purified of her menses at the time of one of the Five Obligatory Daily Prayers, what should she pray? Should she make up for the Salah (Prayer) that precedes directly the time when her menses ended, so if she is purified at the time of the `Asr (Afternoon) Prayer, is it obligatory on her to make up for the Zhuhr (Noon) Prayer as well? Also, if she is purified at the time of the Maghrib (Sunset) Prayer, should she make up for the `Asr Prayer as well? Please advise, May Allah reward you well!

A: If a woman is purified at the time of a Salah that can be combined with an earlier one, she should offer the two Salahs. For example, if she is purified at the time of the `Asr Prayer, she should offer both the Zhuhr and `Asr Prayers; and if she is purified at the time of the `Isha' (Night) Prayer, she is to perform both the Maghrib and `Isha' Prayers. However, if she is purified after dawn, she is to perform the Fajr (Dawn) Prayer only. This is what she should do according to the legal opinion given by a group of the Sahabah (Companions of the Prophet), may Allah be pleased with them!

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The menstruating woman is deemed as the sick person in terms of permissibility to combine between two Salahs. Thus, if a woman becomes purified at the time of the `Asr Prayer, she is to perform both the Zhuhr and `Asr Prayers, just like the sick person and if she is purified during the night, she is to perform the Maghrib and `Isha' Prayers. However, if she is purified after dawn, she is to offer the Fajr only. But if the bleeding stops after sunrise, she is asked for nothing because the time of the Fajr Prayer has elapsed and she is purified after sunrise and so she does not have to offer except the forthcoming Salahs. Also, if she is purified at the time of Salah before sunrise, she is to offer the Fajr Prayer, and if she is purified before the Fajr Prayer, she should perform the Maghrib and `Isha' Prayers and similarly if she is purified before sunset, she should perform the Zhuhr and `Asr Prayers.

Q: A woman recently learned that if a woman is purified from menses after `Asr (Sunset) Prayer, she should combine both Zuhr (Noon) and `Asr Prayers, or Maghrib (Sunset) and `Isha' (Night) Prayers if she is purified at night. She asked about that and was told that she has to make up for all the prayers she did not perform. Her question is: what is the period for which she should make up for missed prayers? May Allah reward you well!

A: It is obligatory upon a woman being purified at the time of `Asr (Afternoon) Prayer to perform

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Zuhr (Noon) and `Asr Prayers. If she is purified during the night, she should perform both Maghrib (Sunrise) and `Isha' (Night) Prayers. However, if she is unaware of this ruling and a long time passed without observing this, Allah may forgive her and there is no harm on her concerning what passed and she should observe this in the future. As for the past, Allah will forgive it due to her being ignorant of the ruling.

92- When woman in postpartum period becomes pure,

she is required to offer Salah and Sawm even if she has not completed forty days

Q: A woman ended her postpartum period after twenty five days, should she offer Sawm (Fast), as this took place in Ramadan?

A: A: When postpartum blood completely stops, even after a few days, a woman should take a bath, observe Sawm (Fast) if she is in Ramadan and offer Salah (Prayer). It is not necessary for a woman to complete forty days, but when she is purified after delivery she is required to take a bath and offer Salah and Sawm and she will also become lawful to her husband. However, if a woman bleeds for more than forty days, she should take a bath after the fortieth day and offer Salah and Sawm. This is because

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the maximum time for menses is forty days. If bleeding continues for more than forty days, it is regarded as spoiled blood and is dealt with as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Thus, it does not prevent her from Salah or Sawm or make a woman unlawful to her husband. A woman in this case should take a bath, observe Salah and Sawm and perform Wudu' (ritual ablution) for every Prayer since this is irregular blood and is deemed as enuresis. On the other hand, if a woman becomes pure of confinement blood before completing forty days, she should take a bath and offer Prayer and Fast

93- A question about woman's Taharah of menstrual or postpartum blood

Q: A woman was purified from postpartum blood after thirty days, took a bath and offered Salah (Prayer). Then, a month-and-a-half later, her monthly period came and remained for more than seven days; should she offer Prayer or not, taking into account that her monthly period is usually six days?

A: If a woman in postpartum period becomes purified before completing forty days, she should take a bath and observe Salah (Prayer) and Sawm (Fast) even if she is purified after ten or twenty days.

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Then, if she bleeds again within the forty days of confinement, she should give up Salah as long as she did not complete forty days. A woman in postpartum period should take a bath and observe Salah and Sawm after completing forty days after delivery and if she continues to bleed after that, the blood is counted as spoiled blood and she should offer Wudu' (ritual ablution) for each Salah. If the postpartum period ends and after a while the menstruation period comes which is six or seven days, a woman should remain this period and if bleeding continues for a day or two more days there is no harm. However, if she continues bleeding, this will be regarded as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Also, if she becomes purified then she bleeds again, it will be regarded as Istihadah and similarly if the monthly period remains for more than fifteen days. Thus, if a woman is used to six or seven days as her monthly period and the bleeding stops and hence, she is purified, then she bleeds again, she should regard this blood as spoiled blood and she should observe Salah and Sawm and perform Wudu' for each Salah as in the case of Istihadah. The period of menstruation ranges to fifteen days and if it exceeds this time it is regarded as Istihadah and if it continues to be a certain period of time, there is no harm but it is better for a woman to take notice of this so that she does not raise doubts when the monthly period remains more than the usual time. Hence, if the monthly period exceeds the normal time in an excessive way, a woman should take a bath and observe Salah and Sawm on the condition that the blood differs from the menstrual blood for example a woman has yellowish or brownish discharge after six or seven days from the monthly period, she should take a bath and offer Salah and Sawm. May Allah grant all success!

94- Ruling on the prayer of a woman who aborted an embryo

Q: How can a woman who did not offer Prayers because she considered the blood coming out as a result of the abortion of a seven week old fetus as postpartum bleeding, make up for these missed prayers? She suspended Prayer for approximately half a month. Is it permissible for me while I am in Mina to make up for the two Prayers I missed three years ago along with the obligatory Prayers?

A: If the embryo had developed the characteristics of a human being, i.e. hands and legs, then she is considered to be in the postpartum period. On the other hand, if it developed nothing and it is only blood, then the woman should offer Prayer, wear something to protect herself, perform ablution for every Prayer and offer Prayer. There is no harm on you if you make up the missed Prayers to be on the safe side. Otherwise, In sha'a-Allah (if Allah wills), there is no harm on you because you have suspended them based on an excuse that you assumed. The Prophet (peace be upon him) did not command the menstruating women who suspended Prayer based on an excuse that they assumed to make up for these Prayers. He (peace be upon him) did not command the Bedouin who performed his Salah very quickly to make up for the past days because the Bedouin was ignorant of the ruling. Though there is no harm on you to make up the Prayers you missed, yet this is not obligatory on you as you

did not know the ruling. This is to be applied even if the embryo has developed the characteristics of a human being, since in the third stage it may develop a hand or leg, i.e. in the third forty days of pregnancy it may develop a hand, leg or head, in this case you are to be in the postpartum period wherein you are not obliged either to perform Prayer or to observe Fast. What is meant is that you are not obliged to make up for obligatory rites of these days based on the excuse you assumed. Rather, you should repent and be careful in the future.

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Chapter on Adhan and Iqamah

95- Ruling on delaying Adhan for a lawful excuse

Q: Is it permissible to delay the Adhan (Call to Prayer) for five minutes for a lawful excuse?

A: This matter is flexible. There is no harm in delaying the Adhan for a short time such as five minutes. Yet it is ordained for the Mu'adhin (caller to Prayer) to observe the fixed time for Adhan so as to establish it at the same time as other Mu'adhins.

96- Saying: "As-Salatu khairun min an-nawm (Salah is better than sleeping)" should be in the second Adhan of Fajr

Q: The Hadith of Abu Mahdhurah (may Allah be pleased with him) may be ambiguous, because he met the Prophet (peace be upon him) in 8 A.H. The Prophet (peace be upon him) said to him: ('Would I teach you Adhan (call to Prayer)?' I (Abu Mahdhurah) said, 'Yes, O Messenger of Allah.' So the Prophet (peace be upon him) taught him

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Adhan until he (peace be upon him) said to him, 'If it is the first Adhan, say: As-Salatu khairun min an-nawm (Salah [Prayer] is better than sleeping).') **There is also another Hadith. Please clarify this issue.**

A: The first Adhan is the call to Fajr (Dawn) Prayer and the second Adhan is Iqamah (call to start the Prayer), for Iqamah may be called 'Second Adhan'. The Prophet (peace be upon him) said: (There is between the two calls (Adhan and Iqamah) a Salah. In the third time he said: (This applies) to those who wish to do it.) The first Adhan announced upon the crack of dawn is not that you know today.

Q: The Prophet (peace be upon him) said: (Bilal pronounces the Adhan at night, so eat and drink (Suhur) until Ibn Umm Maktum pronounces the (second) Adhan.)

A: This is in Ramadan.

Q: In another Hadith when ﴿ **Bilal** said: "Al-Salatu Khairun min-al-Nawm" Salah is better than sleeping" the Prophet (peace be upon him) said to him: "Say it in your Adhan"﴾

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A: This is related to the Adhan (call to Salah) that is announced at the crack of dawn because when Adhan of Fajr is mentioned in general, it means the Adhan that is said upon the break of dawn, makes the Fajr (Dawn) Prayer due and prohibits eating food in the case of Sawm (Fast). The first Adhan is for notification and awakening people. It is better to say: "Al-Salatu Khairun min-al-Nawm" in the second Adhan which notifies people of Fajr Prayer. It is reported in the Hadith of `Aishah (may Allah be pleased with her) that Bilal used to say in his first Adhan: "Al-Salatu Khairun min-al-Nawm" and offer two Raka`ah(s) (unit of prayer) and people stand to offer the Sunnah (supererogatory act of worship following the example of the Prophet) between Adhan and Iqamah (call to offer stand for Prayer). Here the first Adhan is Fajr Adhan and Iqamah is the second Adhan whereas the so-called first Adhan is called so because it is announced before dawn in order to awaken people and notify them of the coming of Fajr and it is not related to Fajr. People should agree to something so that they are not confused. If they agree to say the so-called first Adhan, there is no harm and if they agree to say the second only, it is better in order not to confuse people for difference among people is a great problem and leads to great harm.

97- Ruling on Adhan of Munfarid

Q: I am an old man and I offer Salah (Prayer) in my house because I cannot go to the Masjid (mosque). I hear Adhan (call to Prayer) from the television so I offer Wudu' (ablution), pronounce Adhan, offer Sunnah (supererogatory act of worship following the example of the Prophet), say Iqamah (call to start the Prayer), and then offer the obligatory Salah (Prayer). Is this proper? Is it permissible for a Munfarid (person offering Salah individually) to call out Adhan?

A: If you are unable to go to the Masjid, there is nothing wrong in offering Salah at home. It is permissible for you to pronounce Adhan if you do not hear it for being far away from Masjids. However, if there are Masjids near you but you do not hear Adhan because of some problems in your hearing, it is not allowable for you to call it out since the Masjid is enough for you. You are only permitted to say Iqamah whenever you offer a prayer at home.

98- Issue on Adhan

Q: A brother from Casablanca asks: Is there a difference between pronouncing the Shahadah (Testimony of Faith) as "Ash-hadu an la ilaha illa Allah" by a Sukun (no-vowel marker) on the letter 'n', and as "Ash-hadu anna la ilaha illa Allah" by Tashdeed (duplication) of the letter 'n'? Please advise us. May Allah reward you with the best!

A: The correct pronunciation is "Ash-hadu alla ilaha illa Allah", by replacing the 'n' with the letter following it, i.e. 'l'; thus, this phrase means "I testify that there is no god but Allah". On the other hand, pronouncing it as "Ash-hadu anna la ilaha illa Allah" has no authentic narration and thus it should not be said in this way. The meaning in this case is the same, i.e. I testify that there is no god but Allah; however, I do not know that this is mentioned in any of the narrations of the Mu'adhins (caller to Prayer) of the Prophet (peace be upon him). May Allah grant us success!

99- Repetition of Adhan

Q: Is repetition of the Testimony of Faith to be done in the first or the second Adhan? Is the first Adhan to be said in Ramadan or in Ramadan and other months?

A: Repetition of the Testimony of Faith is to be done in every Adhan (call to Prayer). It is not confined to a certain Adhan. The Messenger (peace be upon him) taught it to Abu Mahdhurah in Makkah. Repetition refers to the Mu'adhin (caller to Prayer) who is to announce: I bear witness that there is no god except Allah, I bear witness that there is no god except Allah. I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah. The Mu'adhin (caller to Prayer) is to announce this with quite a loud voice. Then he is to repeat it in a low voice. This is what is meant by repetition of Adhan. Yet, it is better to just announce the two testifications of faith without repeating them another time. This formula is announced by most people today and it was done by Bilal with the presence of the Messenger of Allah in Madinah till the the Prophet (peace be upon him) met his Lord. This formula of Adhan is sufficient and better.

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100- What should one say when hearing the Mu'adhin announcing the Adhan

Q: Is the phrase: "Alladhi wa`tahu innaka la tukhliful mi`ad (which You promised for You do not break a promise)" authentically narrated to be said when asking Allah (Exalted be He) to grant Al-Wasilah (the most superior degree in Paradise) to the Prophet (peace be upon him)? Or is it enough just to say: "Wa ib`athu Allahumma maqaman mahmudan alladhi wa`tahu (and resurrect him to the praised position that You have promised)"? Regarding Iqamah (call to start the Prayer), what should one say when the Mu'adhin (caller to Prayer) says: "Qad qamat il-salah (Salah has commenced)"?

A: Upon hearing Adhan, it is Mustahab (desirable) for the Muslim to repeat the same as the Mu'adhin except when he says, "Hayya `ala as-salah, hayya `ala al-Falah (Come to Salah. Come to success)." The Prophet (peace be upon him) said: (When you hear the Mu'adhin, you should repeat what he says.) (Agreed upon by Al-Bukhari and Muslim) Muslim narrated in his book of Sahih (authentic) Hadiths on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him): (When the Prophet (peace be upon him) heard Adhan, he (peace be upon him) repeated the same as the Mu'adhin. And, when he (peace be upon him) heard the Mu'adhin say, 'Hayya `ala as-salah,' he (peace be upon him) said, 'La Hawla wala quwata illa billah (There is neither might nor power except with Allah).' Then he (peace be upon him) repeated the same as the Mu'adhin at the end of Adhan.

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Then he (peace be upon him) said, 'Anyone who says this sincerely will be admitted into Jannah (Paradise).') The Prophet (peace be upon him) also said: (When you hear the Mu'adhin, repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Jannah for only one of Allah's Servants, and I hope that I may be that one. Anyone who asks that I be given Al-Wasilah will be assured of my Shafa`ah (intercession).) (Related by Muslim in his Sahih [Authentic Hadith Book])

It was related by Al-Bukhari in his book of Sahih Hadiths on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (Anyone who says upon hearing the Adhan: 'O Allah, the Lord of this perfect Call and the Prayer we are about to offer! Grant Muhammad Al-Wasilah and honor, and raise him to the praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection.) The phrase "for You do not break a promise" was reported by Al-Bayhaqy with a good chain of transmission on the authority of Jabir after the Prophet's (peace be upon him) saying: "which You promised".

It is Mustahab (desirable) to repeat after hearing Iqamah as it is Mustahab to repeat after hearing the Adhan.

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At Iqamah, when the caller says: "Qad qamat il-salah (Salah has commenced)," the hearer should repeat the same words i.e. "Salah has commenced. Salah has commenced." It is also Mustahab when hearing a Mu'adhin announcing Adhan for Fajr (Dawn) Prayer to say: "Salah is better than sleeping" and the hearer should repeat the same words i.e. "Salah is better than sleeping." This is based on the meaning of the mentioned as well as other Hadiths.

As for what is claimed to be reported from the Prophet (peace be upon him) that when leading Salah, he said: ﴾Aqamaha Allah wa adamaha (May Allah establish it and cause it to continue)﴿ this is a Da`if (weak) Hadith that cannot be relied upon. May Allah grant us success.

101- A question on saying: "As-Salatu khairun min an-nawm (Salah is better than sleeping)"

Q: Should the Mu'adhin (caller to Prayer) say: "As-Salatu khairun min an-nawm (Salah [Prayer] is better than sleeping)" in the first or second Adhan (call to Prayer)? What is the evidence for this?

A: This is permissible in both Adhans. However, it is preferable to say so in the second Adhan at the break of dawn. This is because there are Sahih (authentic) Hadiths reported from `Aishah and Abu Mahdhurah that prove this and that a Mu'adhin at the time of the Prophet (peace be upon him) used to say this phrase when calling to Fajr (Dawn) Prayer. Once the Mu'adhin completed announcing the Adhan, the Prophet (peace be upon him) would stand up and perform two Rak`ahs (units of Prayer) and then perform Fajr (Dawn) Prayer.

This is was stated by `Aishah (may Allah be pleased with her). According to the Sunnah (acts, sayings or approvals of the Prophet), this phrase is to be said at the last Adhan announced at dawn. This is because "Salah is better than sleeping" refers to obligatory Salah. Regarding supererogatory Salah, it may be better than sleeping or not if there is a need for sleep. However, obligatory Salah is always better than sleeping.

102- Ruling on saying: "Hayya `Ala Khair-ul-`Amal" (Come to the best work) in Adhan

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the respected brother the questioner, may Allah guide you to every goodness and increase you in knowledge and faith, Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

I received your undated letter, may Allah grant you guidance and success! All praise is due to Allah for He (Exalted be He) guided you to the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) which is Allah's Religion revealed to His Prophet Muhammad (peace be upon him) and adopted by his Companions (may Allah be pleased with them) and those who follow them

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in piety and righteousness. The following is the answer to your question:

Saying in Adhan: "Hayya `Ala Khair-ul-`Amal" is groundless and has no evidence from the Sahih (authentic) Hadiths of Allah's Messenger (peace be upon him). The Prophet (peace be upon him) did not order the Mu'adhin(s) (caller to Prayer) at his time to say it. Consequently, it is Bid`ah (innovation in religion) that should be avoided. It is related that some Salaf (righteous predecessors) said it for Allah (Exalted be He) says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿

103- Ruling on performing Tahiyyat-ul-Masjid while the Adhan is announced

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected brother the questioner, may Allah keep you safe!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I refer to your question registered in the Department of Scholarly Research and Ifta', no. (513) dated 5/2/1407 A.H., in which you ask about a number of issues.

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I would like to inform you that if a person enters the Masjid (mosque) while the Mu'adhin (caller to Prayer) proclaims Adhan (call to prayer), they can choose either to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or to repeat after the Mu'adhin the words of the Adhan. It is better to repeat after the Mu'adhin, then pray, in order to take the advantage of both acts of worship and their reward.

You should offer obligatory Salah (Prayer) in the Masjid in which there is a congregation and you should not perform it in a Masjid where there is no one but you. May Allah guide all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: A Muslim brother finally asks about two issues: First, is it wrong to prefer some obligatory Prayers over the others, such as loving Maghrib (Sunset) Prayer more than other prayers? What should a Muslim do before starting Salah (prayer)? Should he say Adhan (call to Salah) or another supplication? Please answer me, may Allah reward you well!

A: A believer should love all that Allah (Exalted be He) legislated of Prayers and other acts of worship such as Sawm (Fast) and Hajj (Pilgrimage). The true believer likes what Allah likes and dislikes what Allah (Exalted be He) dislikes. However, if

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a person loves a specific act of worship more than the others, like if a person loves `Asr (Afternoon) or Fajr (Dawn) Prayers more than the others Prayers, I think there is no harm on that for it is reported in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said: ﴿He who observed two prayers (Al-'Asr and Al-Fajr) at two cool (hours) will go to Paradise.﴾ Also, it is reported concerning Al-`Asr Prayer that it is Al-Salat-ul-Wusta (the middle Prayer). In the same manner, a person may love a Sunnah (supererogatory act of worship following the example of the Prophet) such as Salat-ul-Duha (supererogatory Prayer after sunrise) more than another one such as Qiyam-ul-Layl (standing for optional Prayer at night), or prefer fasting Monday and Thursday due to their special merits according to Hadiths of the Prophet (peace be upon him). What is required is to love all that Allah (Exalted be He) legislated and dislike what He forbade and if a person prefers some of the legislated acts due to some reasons, I think this is not legally reprehensible.

When a Muslim enters the Masjid to perform Salah, he should follow the example of the Prophet (peace be upon him); he should advance his right foot, and say: ﴿Bismillah [In the Name of Allah], I seek refuge with Allah the Great, His Noble Face

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and His Everlasting Authority from the accursed Satan. O Allah, open the gates of Paradise for me.﴾

When leaving the Masjid, it is an act of the Sunnah to mention Allah's Name and invoke salutation on the Prophet (peace be upon him) and say: ﴿O Allah! I seek Your Grace. O Allah! protect me from Satan.﴾ There is no specific saying, according to my knowledge, when starting the Prayer, as it was not reported that the Prophet (peace be upon him) used to say certain words when he began the Salah. The Prophet (peace be upon him) used to make his intention to start Salah inaudibly, then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and never pronounced his intention. Some people when starting Prayer may say: "I make the intention to offer so and so", which is groundless and a Bida`ah. One should make his intention in his heart and pronounce Takbir and this is what is prescribed by Shari`ah (Islamic Law).

As for the Adhan, it is not required that every person performing prayer should say it. Adhan of the Masjid's Mu'adhin (caller to Salah) is enough for the one who missed the prayer but it is allowable for him to say Iqamah (call to start Salah). The same is true for the sick person who

can not come to the Masjid provided that he hears it. If a person lives in a place where no Adhan is proclaimed, he should say Adhan and Iqamah for himself and similarly if he is on journey, he should say Adhan and Iqamah for himself.

104- Ruling on offering Salah without saying Iqamah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother the questioner. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I refer to your question registered in the Department of Scholarly Research and Ifta', no. (1790) dated 11/6/1407 A.H., where you ask about some issues. I would like to inform you that offering Salah (Prayer) without Iqamah (call to start the Prayer) is valid because saying Iqamah is a collective obligation but it should not be avoided in deliberate. May Allah guide all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Chairman

Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

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105- Ruling on saying: "May Allah establish it and cause it to continue" upon completing the Iqamah

Q: When the Mu'adhin says: "Qad Qamat-al-Salah" (Prayer has begun) some people may say: "May Allah establish it and cause it to continue." We know that there is a Da`if (weak) Hadith in this regard. What is your opinion on this matter?

A: A: It is an act of the Sunnah to say: "Qad Qamat-al-Salah" repeating after the Mu'adhin (caller to Salah). The Hadith that says: (May Allah establish it and cause it to continue) is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as mentioned by the questioner because there is an unknown person in the Isnad (chain of narrators) of the Hadith. However, it is an act of the Sunnah to repeat after the Mua'dhin (caller to Salah) just as in Adhan of Fajr (Dawn) Prayer where one is to say: "Al-Salatu Khairun Mina-al-Nawm" (Salah is better than sleep) following the words of the Mu'adhin. The same is true for the Iqamah when the Mu'adhin says: "Qad Qamat-al-Salah, Qad Qamat-al-Salah" (Prayer has begun, Prayer has begun). The Prophet (peace be upon him) said: (When you hear the Mu'adhdhin (caller to prayer), repeat what he says.) Related by Al-Bukhari and Muslim through the Hadith of Abu Sa`id (may Allah be pleased with him).

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Chapter on the conditions of Salah

106-

Exhortation to give more attention to Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to whoever receives this advice from among our Muslim brothers whether an Imam (the one who leads the congregational Salah), a Ma'mum (a person being led by an Imam in Salah) or anybody else. May Allah guide us and them to His Right way! Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is quite clear to everybody that Salah (Prayer) is a very important part of Islam; it is its pillar which straighten a Muslim's religion, make right their deeds and correct their behavior in religious or worldly affairs, when it is performed according to the Mashru` (Islamically prescribed) way as a `Aqidah (creed) and `Ibadah (worship) following the example of the Messenger of Allah (peace be upon him). Concerning Salah, Allah (Exalted be He) says in the Ever-Glorious Qur'an: ﴾Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿

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He (Exalted be He) also says: ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ Moreover, Salah purifies the person from the stains and blemish of sins and effaces faults. It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) said: ﴾'Tell me, if there was a river at the door of anyone of you, and he were to bathe in it five times daily, would there be any dirt left on him?' They said, 'No dirt would be left on him at all.' He said, 'That is the likeness of the Five (Daily) Salahs, by means of which Allah erases sin.'﴿ (Agreed upon by Al-Bukhari and Muslim)

Muslims must not neglect this Faridah (obligatory act of worship); it is the link between them and their Lord (Exalted be He). Every person should exert their best to understand its rulings which Allah (Exalted be He) has prescribed for the believer to observe it carefully with Khushu` (the heart being submissively attuned to the act of worship) and tranquility, experienced both outwardly and inwardly. It is reported on the authority of` `Uthman ibn `Affan (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say:

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﴾When the time for a prescribed Salah is due and a Muslim performs its Wudu' (ablution) well and its acts of Ruku` (bowing) and Khushu` properly, this Salah will be an expiation for his past sins, as long as he does not commit a major sin, and this applies forever.﴿ (Related by Muslim)

All Muslims should fear Allah (Exalted be He) in all their affairs in general and in their Salah in particular; you have to observe it regularly, avoiding all that nullifies or imperfects it; you should not delay it without a Shar`y (Islamically lawful) excuse or be unkeen to perform it in congregation at the Masjids (mosques) or do anything that contradicts Khushu` and distracts the heart from reflecting on the Majesty of your Lord to Whom you offer Salah and from contemplating His Words (Qur'an). You should not do any unacceptable trivial acts such as frequently adjusting one's clothes or looking at the clock or running your fingers through your beard after starting Salah. All these acts negate, decrease or weaken the Khushu` which is the core and spirit of Salah and the reason for it being accepted. Warning against such acts, the Messenger of Allah (peace be upon him) said: ﴾A person might perform his Salah and he is rewarded only for one-tenth of it... until he said: or for one-half of it.﴿ (Related by Abu Dawud through a good Sanad [chain of narrators])

All Muslims, in general, and all Imams, in particular, should have a great deal of knowledge about the rulings of Salah and set good examples when offering this great ritual, for the Ma'mums (people being led by an Imam in Prayer) imitate them and the ignorant and the young learn from them. Some laypeople may think that the action of the Imam - even if it contradicts the Sunnah - is an act of the Sunnah (whatever is reported from the Prophet); this may occur particularly on the part of some Muslims who come from foreign countries who do not know the rulings of Salah as prescribed by Shari`ah (Islamic law). Moreover, some Imams and Ma'mums may neglect to straighten the rows which is a command from Allah (Exalted be He) and one fears that neglecting it may raise the Anger of Allah (Glorified be He) on account of the reported threat in this regard, on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: ﴾The Messenger of Allah (peace be upon him) used to gently pat our shoulders (when we were standing in rows) at the time of Salah, and say, 'Keep (the rows) straight and do not differ from each other (do not be irregular) lest your hearts should suffer from discord.'﴿ (Related by Muslim)

It is reported in the two Sahih (authentic) Books of Hadith by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: ﴾Either you straighten your rows or Allah will cause inversion among your faces.﴿ It is reported on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

(peace be upon him) ﴾Straighten your rows, for straightening the rows is part of perfecting Salah.﴿ (Agreed upon by Al-Bukhari and Muslim) The Sunnah of the Prophet (peace be upon him) urges people to straighten the rows and to offer Salah in congregation at the Masjid as the Sahabah (Companions of the Prophet) and the Tabi`un (Followers, the generation after the Companions of the Prophet) used to observe it. This entitles a person to the great reward from Allah (Exalted be He). It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who goes to the Masjid, morning or evening, Allah prepares a hospitable abode for him in Jannah (Paradise), every time he walks to it or comes back from it.﴿ (Agreed upon by Al-Bukhari and Muslim)

It is also reported on his authority that the Prophet (peace be upon him) said: ﴾Whoever purifies

himself in his house then walks to one of the Houses of Allah to perform one of the Faridahs (obligatory Salahs) enjoined by Allah, every two steps he takes, one will erase a sin and the other will raise him one degree in status.》 (Related by Muslim)

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Accordingly, each person should beware of the phenomenon of reluctance to observe the `Isha' (Night) Prayer and Fajr (Dawn) Prayer in congregation at the Masjid; it is a serious habit for it is one of the characteristics of the hypocrites. It was authentically reported that the Messenger of Allah (peace be upon him) said: 《No Salah is more burdensome on the hypocrites than Fajr (Dawn) and `Isha (Night) Prayers; if only they knew what (goodness) there is in them, they would have come to them, even if crawling.》 There is no Rukhsah (concession) without a Shar`y excuse for whoever hears the Adhan (call to Prayer) and does not answer it. The Prophet (peace be upon him) said: 《Whoever hears the Call (to Salah) and does not come to it, there is no Salah for him, unless he has an excuse.》 There came to the Prophet (peace be upon him) a blind man who had no one to guide him to the Masjid. He, therefore, asked the Prophet (peace be upon him) for permission to perform Salah at home. The Prophet (peace be upon him) asked him: 《'Do you hear the Call to Salah (Adhan)?' He said, 'Yes.' He (peace be upon him) said, 'Then respond.'》

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In another narration, the Prophet (peace be upon him) said: 《I do not find any Rukhsah (concession) for you.》 It was reported that Ibn Mas`ud (may Allah be pleased with him) said: 《Whoever would like to meet Allah tomorrow as a Muslim, let him persevere in observing these (five) Salahs whenever the Call is announced for them. Allah has prescribed for your Prophet the ways of guidance, and these Salahs are among the ways of guidance. If you pray in your houses like this man who stays behind in his house, you have abandoned the Way of your Prophet, and if you abandon the Way of your Prophet, you will go astray. There is no man who purifies himself, and does it well, then goes to one of these Masjids, but for every step he takes, Allah will write down for him one good deed and raise his status by one degree, and wipe out for him one bad deed. There was a time when no one stayed away from (congregational Salah) except the hypocrites who were known for their hypocrisy. A man would come supported by others on each side, so that he could stand in the rows (of worshippers).》 (Related by Muslim)

These Hadiths indicate that it is an obligation to attend Salah in congregation when the Adhan is pronounced. Abiding by this is an act of obedience to Allah (Exalted be He) and His Messenger (peace be upon him) that brings about happiness in this world and in the Hereafter and keeps away from resembling the hypocrites. I ask Allah (Exalted be He) to guide us all to whatever pleases Him and to help us remain adherent to His Religion and observe the Five Obligatory Daily Salahs when the Adhan is pronounced and to perform them with Khushu` and tranquility,

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hoping for the reward from Allah (Exalted be He) and fearing His Punishment. Indeed, He is the Patron, Capable of doing anything. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions. As-salamu `alaykum warahmatullah wabarakatuh!

Chairman

107- Ruling on a person abandoning Salah out of negligence and laziness

Q: What is the ruling on a person who forsakes Salah due to carelessness and laziness? Knowing that the ruling is major disbelief, what is ruling if that person gets married to a Muslim woman and what is the ruling on his current Muslim wife and children as the contract of marriage was concluded while he is abandoning Salah or if he quits Salah after that?

A: Anyone who abandons Salah is committing a great abomination and a gross sin because Salah is the pillar of Islam and whoever abandons it is a disbeliever according to the more sound of the two opinions of scholars. Some scholars view that the one who quits Prayer commits a grave sin and entails the ruling of minor

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disbelief (disbelief that is not tantamount to taking the Muslim out of Islam)but is not regarded as Kafir (non-Muslim). However, the sound view is that he is guilty of major disbelief (disbelief that takes the Muslim out of Islam) because Allah's Messenger (peace be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴾ Also, he (peace be upon him) said: ﴿The peak of the matter is Islam and its pillar is Salah.﴾ ﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾ This is what was reported from the Companions of the Prophet (peace be upon him) for they deemed the one who abandons Salah as a disbeliever. Accordingly, if a person marries a Muslim woman while he does not observe Salah, the marriage contract will be null and void. If a person married him to a woman thinking of the validity of concluding the marriage to him or being unaware of the conditions of that person, the children of this man forsaking Salah are his legal children and are to be ascribed to him due to doubtfulness. If he repents to Allah (Exalted be He), he should renew his marriage contract, but if he does not repent, the couple should be separated because that person is not a suitable match for his wife. Allah (Glorified be He) said concerning the marriage of a non-Muslim man and woman:

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﴿They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ And, He (Glorified and Exalted be He) says: ﴿And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴾ The Ayah (Qur'anic verse) means: Do not to marry them till they believe in Islam. However, the children of this man are to be ascribed to him due to the doubtfulness of the marriage contract.

Q: I hope you will explain to me the punishment of the person who abandons prayer even though he believes that it is obligatory. I hope also you -may Allah protect you- will explain to me the merits of the Fajr (Dawn) Prayer and the punishment of the one who does not perform it at its time. A: The punishment of the one who abandons Prayer is death. He is to be requested to repent. He either repents or is killed. Allah (may He be Praised) says: (But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.) This is a proof that the person who does not offer Salah should not be released, i.e. he is to be killed. The Prophet (peace be upon him) said: (I have been prohibited from killing people who pray.) The one who performs Prayer is not to be killed if he keeps performing it. The person who abandons performing Prayer is to be requested to repent. He either repents, or he should be killed as an apostate

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according to the more correct of the two opinions maintained by scholars. Yet, there is a group of religious scholars who opine that he is not to be considered a disbeliever but he is to be killed as a punishment for this. They are of the view that abandoning Prayer does not entail major Kufr (disbelief that takes the Muslim out of Islam) if the person admits and does not deny its obligation. Yet the correct opinion is that the person abandoning Prayer is to be killed as a Kaffir (disbeliever). He is to be requested to repent. He either repents or is to be killed as a Kaffir (disbeliever) but not as a punishment. It is almost impossible that he admits its obligation and yet insists on not performing it.

The point is that such a person is to be killed as an absolute disbeliever if he refuses to perform Prayer regularly. We implore Allah to grant us safety! If abandoning any of the prescribed Prayers, whether it is Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), or `Isha' (Night) Prayer.

The Fajr (Dawn) Prayer is special because it is the hypocrites who neglect performing it. This is mentioned in many Hadiths. The Prophet (peace be upon him) said: (The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling.)

He (peace be upon him) said: ("He who observed the morning prayer (in congregation) is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flat into Hell-fire.")

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All Prayers are very important, whether Fajr (Dawn), Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), or `Isha' (Night) Prayer. Yet Fajr (Dawn) Prayer has special merits because it is to be performed at the last part of the night when it is the best time to sleep during summer and when it is very cold in winter. Thus, it may be that lazy people neglect it and follow the pattern of the hypocrites. This is why it was put in focus in order for the believer to be careful to fulfill it so that he should protect himself against resembling the disbelievers. It is not permissible for a Muslim to delay

offering it till the sun rises because some people are accustomed to performing it when they get up for work. This is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a widespread evil. Those who do so must fear Allah (Exalted be He) and perform it on time in congregation in the Mosques of Allah. Once a person knows this, he is requested to repent to Allah. He either repents or is to be killed because delaying it beyond its due time is a grave evil according to a group of religious scholars. We pray that Allah will grant guidance and success to all!

108- Ruling on the person who abandons Prayer

Q: Is the person who does not perform Salah to be considered as having committed Kufr (disbelief) that takes them out of Islam?

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A: There are two cases of the person who abandons Prayer: To abandon Prayer because he denies it as an obligatory act, where such a person considers that it is not obligatory for him even though he is a Mukallaf (person meeting the conditions to be held legally accountable for their actions). Such a person is considered to have committed major disbelief according to the Ijma' (consensus) of Muslim scholars. The same applies to the person who denies the obligation of Zakah, the Fast of Ramadan, the obligation of Hajj while having the means to perform it, the prohibition of adultery and considering it lawful, denying the prohibition of Khamr (intoxicant) and considering it lawful, or denying the prohibition of Riba (usury/interest) and considering it lawful. All these are considered disbelievers according to the Ijma' (consensus) of scholars.

The second case has to do with the person who abandons it carelessly and out of laziness even though he knows that it is obligatory. This is a subject of controversy among the scholars. Some scholars deemed such a person to have committed major Kufr (disbelief that takes the Muslim out of Islam). They stated that such a person is has left the fold of Islam and turned into an apostate. They judge such a person to be the same as the one who denies its obligation. They opine that after his death such a person is not to have Ghusl (ritual bath) or to be offered the Janazah (Funeral) Prayer, or to be buried in the cemeteries of Muslims, or inherited by related Muslims because the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ⟪What makes one a disbeliever and a polytheist is abandoning prayers.⟫ Related by Muslim. This Hadith is an open declaration given by the Prophet (peace be upon him) that such a person is a Kafir (disbeliever).

When being mentioned with the definitive article, Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship) refer openly to nothing but major Kufr (disbelief that takes the Muslim out of Islam) and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

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The Prophet (peace be upon him) said: ⟪That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.⟫ Narrated by Imam Ahmad and the Compilers of the Four Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y) with an authentic chain of transmission on the authority of Buraydah (may Allah be pleased with him) in addition to other Hadiths under the same chapter.

Other scholars stated that he is not to be judged as major Kufr (disbelief that takes the Muslim out of Islam) because of this; rather, this is to be judged as minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) because such a person is still testifying that there is no god but Allah and that Muhammad is the Messenger of Allah and believes that it is an obligatory act of worship

prescribed by Allah (Exalted be He) on him. They considered it the same as Zakah (obligatory charity), Sawm (Fast) and Pilgrimage, whoever abandons them cannot be judged to be a disbeliever; rather, he is disobedient. Though such a person has committed a grievous crime, he cannot be judged to have committed major Kufr.

However, the first opinion is correct because Salah (Prayer) has a greater rank and is much more significant than Zakah, Sawm and Pilgrimage.

It follows the two testifications of faith and it is the pillar of Islam as the Prophet (peace be upon him) said: ﴾The peak of the matter is Islam and the pillar is Salah.﴿

Further proof is what was reported in the Hadith narrated by `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with both of them) in Musnad Imam Ahmad with a good chain of transmission that one day the Prophet (peace be upon him) mentioned Prayer among his Companions and said: ﴾

Whosoever observes it regularly, it will be a source of light, authoritative proof and a means of salvation for him on the Day of Resurrection, and whosoever does not observe it regularly, it will not be a source of light, authoritative proof and a means of salvation for him on the Day of Resurrection and on that day he will join the company of Pharoah, Haman, Qarun (Kora) and Ubay ibn Khalaf).﴿

Commenting on the above Hadith, some scholars said: Resurrecting him with those disbelievers proves that such a person is a major disbeliever because this proves that he is like them.

109- Abandoning Prayer equals Kufr and renders one's deeds in vain

Q: My mother died sometimes ago. She never observed the Fast of Ramadan and she performed Prayer only during the last year of her life. She intended to perform Hajj to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) but she died before the time of Hajj arrives. Is it permissible for me to fast on her behalf for the months she did not fast, knowing that before her death she started to pray? Is it permissible for me to perform Hajj on her behalf? Are there ways or types of worship that I can do and grant their reward for my mother? Please advise me, may Allah reward you with the best rewards on behalf of Islam and Muslims!

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A: You should not make up for the missed times of Fast on behalf of your deceased mother who abandoned Prayer because abandoning Prayer is an act of disbelief rendering deeds fruitless. The Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴿ Related by Imam Ahmad and the Compilers of the Four Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y) on the authority of Buraydah Ibn Al-Husayb (may Allah be pleased with him) with an authentic chain of transmission. There are many other Hadiths to the same effect.

Regarding her abandoning some days of Fast after Allah (Exalted be He) has guided her to perform Prayer, it is permissible for you to make them up on her behalf as the Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fasting, his heir must fast on his behalf.﴿ (Agreed upon by Imams Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her). If neither you nor any of her relatives, nor any one else do not make up for the days during which she broke her Fast, then you should feed, on her behalf, for each day, a poor person with half a Sa` (1 Sa` = 2.172 kg) from the staple food of your area like dates or rice.

It is permissible for you to supplicate frequently for her and give in charity on her behalf in the hope that Allah may grant her mercy due to this on the condition that you know that she did not commit any thing that entails her leaving the fold of Islam. It is permissible for you to perform Hajj on her behalf. If she was rich, then you should perform Hajj on her behalf out of her money. May Allah grant you success and support you to do all that is good.

110- Ruling on the person who performs Hajj while he neglects salah

Q: What is the religious ruling on the perso who performs Hajj while he does not pray? Does this Hajj count as the obligatory Hajj?

A: Abandoning Prayer is major Kufr (disbelief that takes the Muslim out of Islam). The person who does this deliberately is a major disbeliever. Scholars disagreed about whether his Hajj counts as the obligatory Hajj and whether he is to be judged as having committed minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam). Yet, the correct opinion is that this is major disbelief and that the person who performs Hajj while neglecting Salah, his Hajj does not count as the obligatory Hajj. Rather, he has to repeat it after repenting. And whosoever repents, Allah (Exalted be He) will accept his repentance. This is the correct opinion. The Prophet (peace be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴾ He (peace be upon him): said ﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾ (Narrated by Muslim in his book of Sahih Hadith). Thus, a believer is to beware of that. If when performing Hajj he did not perform prayer, then he has to repeat performing it after repenting to Allah (Exalted be He). And whosoever repents, Allah will accept his repentance.

111- Ruling on making up for missed Prayers with regard to those who abandon it out of carelessness

Q: When I was a young man, I sometimes forsook Salah (Prayer) but have returned and now offer it regularly, praise is due to Allah. Do I have to make up for the missed Prayers or what should I do? Also, I want to ask about making up for missed days of Sawm (Fast) and whether the supererogatory Fast makes up for this. May Allah reward you well with the best!

A: If the case is as you have mentioned, you do not have to make up for the Salah and days of Sawm you missed. This is because abandoning Salah is Kufr (disbelief) and nullifies good deeds. Allah (Exalted be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ The Prophet (peace be upon him) said to the one who adopted Islam ﴾You accepted Islam with all the previous virtues that you practised.﴿ Also, he

(peace be upon him) said: ﴾Penitence wipes out all the previous misdeeds.﴿ Moreover, the Prophet (peace be upon him) did not order those who entered Islam on the Day of the Conquest (of Makkah) to make up for what they missed of Fast and Salah. May Allah grant all success!

112- Ruling on making up for missed fasts and performing Hajj on behalf of one who died while he was neglecting Prayers

To his Eminence scholar Sheykh `Abdul-`Aziz ibn Baz (May Allah protect and guard you!)

My brother died when he was 18 years old. He was neglecting Prayer and as lazy to perform it. Sometimes he would pray and other times he would abandon it. He broke his Fast during Ramadan for about 15 days without a legal excuse.

My question is: Can I fast on his behalf? Can I perform Hajj on his behalf? Can I ask Allah to forgive him and give in charity on his behalf?

Please respond as soon as possible as this is an urgent matter. May Allah reward you with what is best and may He benefit us through your knowledge. Your daughter from Kuwait.

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!) To proceed:

If the state of your brother is as you have just mentioned concerning performing Prayer lazily and sometimes neglecting it, then it is not for you either perform Hajj or give in charity on his behalf or to supplicate to Allah (Exalted be He) for him because the Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ He (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴿ Allah (may He be Praised) says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴿ May Allah grant you success and grant us and you all useful knowledge and acting accordingly. Verily, Allah is the Best One to be asked for help. Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

Q: Do you not see that the person who abandons Salah is committing minor Kufr (disbelief) and thus, he should not be accused of committing major Kufr (disbelief) which entails killing him? Perhaps he may be abandoning Prayer out of laziness or negligence?

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A: Denying the obligation of Salah renders one a disbeliever according to the Ijma` (consensus) of Muslim scholars. Yet, they differed regarding the one who abandons it out of laziness. The correct opinion is that he is to be judged a Kafir (disbeliever) as well if he abandons it out of laziness based on the purport of his saying (peace be upon him): ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ Narrated by Imam Muslim in his book of Sahih Hadiths. The Prophet (peace be upon him) also said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴿ Narrated by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and Imam Ahmad with a Sahih (authentic) chain of transmission on the authority of Buraydah (may Allah be pleased with him).

113- Ruling on the person who fasts Ramadan while he is abandoning Salah

Q: Some youth, may Allah guide them, neglect performing prayer in Ramadan and at other times out of laziness. Yet they observe the Fast of Ramadan and endure thirst and hunger. What advice can you give to them and what is the ruling on their fasting?

A: My advice to them is to meditate deeply on this matter and to know

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that Salah (Prayer) is the second most important pillar of Islam after the Shahadah (Testimony of Faith) and that the person who abandons performing Prayer out of negligence is to be, according to the most appropriate opinion substantiated by proofs from the Book and the Sunnah, a major disbeliever and an apostate from Islam. The matter is not insignificant because neither Fast, nor charity, nor any good deed done by a Kafir (disbeliever) who has left Islam will be accepted. Allah (Exalted be He) says: ﴾And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴿ Allah (may He be Exalted and Glorified) explains that although their contributions are of many benefits to others, yet, they cannot be accepted from them because they are disbelievers. Allah (may He be Exalted and Glorified) says: ﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴿ These are those who fast but do not offer Prayer; their Fast will not be accepted; rather, it will be rejected since we opine that they are disbelievers based on the Book of Allah and the Sunnah of the Prophet (peace be upon him). My advice to them is to fear Allah (Glorified and Exalted be He) and to observe the establishment of Prayers at their due times and in congregation. I guarantee, with Allah's Permission, that if they put this into action they will find themselves willingly desiring -whether in Ramadan or other than Ramadan-

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to perform Prayer at its due times in congregation. Indeed, if a person turns to Allah (Exalted be He) in sincere repentance, his condition after repentance may become better than that before it. After Adam (peace be upon him) ate from the tree, Allah (may He be Exalted and Glorified) says about him: ﴾Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴿

Q: What is the religious ruling of leaving Prayer out of laziness?

A: The person who abandons it out of laziness is to be considered to have abandoned it intentionally but not to be denying its obligation. Thus, it is hoped that he may repent to Allah. However, the person who denies that it is obligatory is to be considered a Kafir (disbeliever) based on the consensus of Muslim scholars. The person who abandons it out of laziness is to be considered a Kafir (disbeliever) according to the authentic of the two sayings. The Messenger (peace be upon him) said: ﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾ He (peace be upon him) also says: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴾ ﴿The peak of this matter is Islam; and its pillar is Salah (prayer).﴾

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Q: What is the religious ruling on the person who does not regularly perform prayer? Please guide us, may Allah reward you with what is best!

A: Salah (Prayer) is the second greatest Pillar of Islam after the Shahadah (Testimony of Faith) and it is the pillar of Islam. Concerning it, many Noble Ayahs were revealed. Allah (Exalted be He) says: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.﴿ And: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ And: ﴾And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴿ And: ﴾and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿ Furthermore, Allah (Exalted be He) says: ﴾Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.﴿

Abandoning it out of negligence is proof of the corruption of the person's faith and creed

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and that he has nothing to do with Islam even if he claims that he confesses its obligation since he does not perform it regularly and does not even perform it at all. This person is to be judged a Kafir (disbeliever) according to the most authentic of the scholars' two main views, until he turns to Allah (Exalted be He) in repentance and performs them regularly.

The evidence for this is what is narrated from the Prophet (peace be upon him): ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ Narrated by Imam Muslim in his book of Sahih Hadiths. The Prophet (peace be upon him) did not say if they deny its obligation, while he is the most eloquent and the most sincere of people. Had denying its obligation been a condition, the Prophet (peace be upon him), who conveyed the message of Allah (Exalted be He) and guided to the Truth, would have explained this.

Yet, the Prophet (peace be upon him) says: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ This applies to both men and women. It is stated in another Hadith: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴿ Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah with Sahih (authentic) chain of transmission on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him). This Hadith is general, i.e. it is applicable to both men and women and whether or not the person denies or confesses its obligation. What benefit lies in a person confessing its obligation if he abandons Salah (Prayer)? How can this confession benefit him if he has neglected and abandoned it and bears the characteristics of those who shun it? This is why

the Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah.

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Whoever abandons it becomes a disbeliever.﴿ It is obligatory upon every Muslim man and woman to perform Prayer regularly at all times out of fear of and reverence for Allah and seeking His (Glorified and Exalted be He) Pleasure and avoiding His Punishment and keeping away from imitating the disbelievers who abandon it. Men have to observe performing the Five Obligatory Daily Prayers in mosques in congregation. Men should not perform Prayer at their homes because this implies resembling the hypocrites. The Prophet (peace be upon him) said: ﴾The most burdensome prayers for the hypocrites are the night prayer and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even though crawling.﴿

i.e. they would have come to perform them in the mosques. He (peace be upon him) said: ﴾"I was going to order that the Salah (prayer) be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of wood to the people not attending the Salah and burn their houses over them."﴿

This reflects the significant danger and crime of their abandoning the congregational Prayer at the Mosques of Allah. The Prophet (peace be upon him) said: ﴾Whoever hears

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the Adhan (call to Prayer) and does not respond to it, their Salah is not accepted, except those who have an excuse This is a severe threat. It was said to Ibn `Abbas (may Allah be pleased with them both): What is meant by excuse? And, he answered: It is fear or disease.﴿ A blind man came to the Prophet (peace be upon him) to say: ﴾O Messenger of Allah, I have no guide to lead me to the mosque. Would you give me concession to pray at home? The Prophet (peace be upon him) said to him: Do you hear the call for prayer? He said: Yes. He said: Then, answer.﴿

In another narration narrated by Muslim the Prophet (peace be upon him) says: ﴾I do not find any permission for you﴿ knowing that the blind person has no excuse, then what is the case with the person who has eyesight? This indicates the gravity of the matter.

Men should fear Allah (Exalted be He) and perform Prayer in the mosques with the Muslims. It is a great rite that a person should establish with his brothers in the mosques. He should gather with his brothers to see each other and to aid the poor and encourage those who are lazy. If people see each other performing prayer in the mosques, they will encourage one another and cooperate in doing what is good and perform this

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great obligatory worship in the mosques. On the other hand, lazy people will be a bad example discouraging others, and the lazy person will bear the sins equal to those who imitate him because in this way he called them to abandon performing this obligatory worship in the mosques. Every Muslim should fear Allah and know that Allah (Exalted be He) watches him and that he should perform prayer with the Muslims in the mosques. Even if the person is a merchant or a prince, Allah's Glory is above all things.

It is obligatory uupon every believer to fear Allah and know that Allah (Exalted be He) watches him and he should perform the Prayer in the mosques with his brothers and should command his sons

and servants to perform Prayer with him in the mosques. This should be the case of a Muslim, i.e. he should fear Allah (Exalted be He) and recommend others to fear Allah and command those under his control to fear Allah.

The same applies to women, i.e. they should be careful to perform Prayers at their due times and should be careful to command their daughters and servants and sisters to fulfill what Allah (Exalted be He) made obligatory on them regarding performing Prayer at its due times due to its significance and that it is the pillar of Islam.

The Prophet (peace be upon him) explained that the person who abandons it is a disbeliever even if he admits that Salah is obligatory. This is the correct viewpoint adopted by a number of the well-known scholars of Hadith. The honored Tabi`y (Follower the generation after the Companions of the Prophet), `Abdullah Ibn Shaqiq Al-`Uqayly, mentioned about the Companions (may Allah be pleased with them) that they would consider nothing as Kufr (disbelief) except abandonment of Salah. This is due to its great importance. We ask Allah to grant us and our Muslim brothers guidance and success!

Q: What is the religious ruling if a person gives up one of the Obligatory Prayers?

A: If a person abandons one or ten Prayers on purpose till their due time is over -such as deliberately neglecting Fajr (Dawn) Prayer till the sun has risen - this is Kufr (disbelief) and he should repent to Allah (Exalted be He). The same applies if the person neglected to perform `Asr (Afternoon) Prayer till the sun sat or `Isha (Night) prayer till it was dawn. This is Kufr (disbelief) according to the soundest of the viewpoints of scholars. We ask Allah to grant us well-being and safety!

114- Ruling on delaying Fajr (Dawn) Prayer without a legal excuse

Q: Alas, some people do not get up to offer the Fajr Prayer but they delay it until the time they go to work.

A: This is a great catastrophe and Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) committed by many Muslims, and we seek refuge with Allah from that. Such is the person who gets up for the sake of his worldly needs and for the sake of creatures but does not get up for the Sake of Allah (Exalted be He). If this is done deliberately, this is apostasy from Islam according to the more correct of the two opinions maintained by scholars because the person intended to neglect performing Prayer at its due time. The Messenger (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Related by Muslim.

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He (peace be upon him) also said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.) Narrated by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him) in addition to many other Hadiths. Most scholars opine that this is minor Kufr (disbelief that takes the Muslim out of Islam) as long as the person does not deny its obligation. Yet, the correct opinion is that this is major Kufr (disbelief that is not tantamount to taking the Muslim out of Islam). Denying its obligation is Kufr (disbelief) according to the consensus of Muslim scholars even if one does not neglect it. Scholars disagreed regarding neglecting its performance without denying its obligation. The correct opinion is that neglecting its performance is major Kufr even if the person does not deny its obligation. This is based on the two Hadithes and the other Ayahs and Hadiths of the same meaning.

`Abdullah ibn Shaqiq Al-`Uqayly, who is a respected one of the Tabi`un (Followers, the generation after the Companions of the Prophet) stated: "The Sahabah (Companions of the Prophet) would deem nothing as Kufr (disbelief) except abandonment of Salah." Failing to pay Zakah is a major sin and crime but it is not major disbelief. The same applies to abandoning Fast and Hajj (pilgrimage) on the part of the person who does not deny the obligation of Zakah (obligatory charity), Sawm (Fast) and Pilgrimage because the Prophet (peace be upon him) stated in the Sahih (authentic) Hadiths that the one who withholds Zakah will be punished for this on the Last Day and then will see his way, either to Jannah (Paradise) or to Hellfire, which indicates that this person is not to be a Kafir (disbeliever) because of withholding Zakah. Salah (Prayer) is much more important because it is the main pillar of Islam and is the most important pillar of Islam after the Shahadah (Testimony of Faith).

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Texts state that abandoning it is disbelief. Thus, if a person misses Prayer because of sleep and deliberately sets the alarm clock at the time of work only, then this person is abandoning Prayer on purpose, and we implore Allah to grant us safety. Perhaps, if his wife or someone else tried to wake him up he will not respond. This person should first be admonished -i.e. to be disciplined if his case is referred to the state- then he is to be requested to repent. He either repents or he should be killed.

Allah (Exalted be He) says: ﴾But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴿ This Ayah proves that the person who does not pray he cannot be set free. It is stated in the Hadith that he (peace be upon him) said: ﴾"I have been prohibited from killing people who offer Salah."﴿ This is proof that he who does not perform Prayer is to be requested to repent. He either repents or is to be killed, (There is neither might nor power except with Allah!)

115- Ruling on backbiting a person who does not perform Salah (Prayer) so as to warn others about him

Q: Is it permissible to backbite a person who does not perform Salah (Prayer) or say Dhikr (Remembrance of Allah), but indulges in acts that invoke the Wrath of Allah (Exalted be He) and His Messenger (peace be upon him)?

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Am I permitted to do so to make the people aware of him?

A: You should advise him first and instruct him to do what Allah (Exalted be He) has enjoined and warn him about doing what He has forbidden. If he responds positively to you, even if not as much as you expect, you should continue advising him according to your ability. Otherwise, it is preferable for you to keep away from him to avoid their evil and not to be tempted by their heedlessness of the rulings of Islam. However, you are permitted, if necessary, to tell the people about his negligence of his obligations and insistence on wrongdoing so as to warn about his evil. Likewise, you may find yourself obliged to do so if you are asked about him for reasons of establishing marriage relationships or entering into partnerships with him, or even for the sake of hiring him, or if you fear that someone might fall victim to his deception. In such cases, it becomes obligatory on you to inform the people about him to save them from his malice and evil. This may also be a means to deter him from doing malicious deeds if he knows that the people will avoid him. You should keep in mind that you are not allowed to ridicule his evil deeds and make them a topic of amusement, because this leads to propagating evil and weakens or even abolishes the sense of disgust felt when hearing about evil deeds. Moreover, you should not fabricate lies about such a person to add to their ill repute, because this is lying and transgression which the Prophet (peace be upon him) has forbidden.

116- Ruling on saying: Abandoning Prayer is not Kufr (disbelief)

Q: Some people witness that there is no god but Allah but do not perform Prayer. They say that they are believers and invoke Allah to guide them to observe Prayers one day. Are such people considered to be believers just for uttering these words? What can we say to those who say: Abandoning Prayer is not Kufr (disbelief)?

A: As for the person who witnesses that there is no god but Allah, this is the right of monotheism on the condition that the person is truthful in this and witnesses that there is no god but Allah (Glorified and Exalted be He). Yet, besides this, the person must avoid all that invalidates and nullifies it out of the causes of apostasy. Thus, if the person witnesses that there is no god but Allah but does not perform Prayer, then he will be a disbeliever, if he says that Prayer is not obligatory he will be a disbeliever, if he says that adultery or Khamr (intoxicant) is lawful, he will be a disbeliever, or if he supplicates and seeks the help of the deceased at their graves, he will be a disbeliever and his witnessing that there is no god but Allah will be in vain. One must witness that there is no god but Allah and confirm it with one's deeds and words. If s person contradicts this witness by his words or actions, this will nullify it like the person who performs ablution but invalidates it through breaking wind or urinating. Similarly, the person who witnesses that there is no god but Allah but abuses or ridicules religion, abandons prayer, or deems adultery or wine to be lawful or the like, or supplicates the deceased or seeks the help of the Jinn (creatures created from fire), then his witness of monotheism will be invalid like the one who broke wind after performing ablution

and thus, his purification and ablution and worship will be invalid. We implore Allah to grant us safety. This person will be an apostate. The Messenger (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") His case must be referred to the ruler. He is either to repent or else he will be killed.

Your reply to those who say that the one who abandons Prayer is not to be considered a disbeliever should be that the Prophet (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Narrated by Muslim in his Sahih (authentic book of Hadiths). The Prophet (peace be upon him) said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.) He (peace be upon him) said: (The peak of the matter is Islam and the pillar is Salah.) Thus, if the pillar falls the tent will fall.

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117- The religious ruling on severing ties with those who give up prayers

Q: If I have a sibling who only performs Prayer in Ramadan and I have advised him many a time regarding Salah (Prayer) but he did not accept the advice, then can I sever ties with him and not reply to his salutation, knowing that he is older than me? Is this considered to be severing ties of kinship?

A: This is what is ordained to be done as this is the legal abandonment that involves no severing of ties of relationship. Rather, this is out of resisting evil and Jihad (fighting/striving in the Cause of Allah). Dissociating oneself from sinners is permissible. Thus, if you were keen to give him advice but this was of no avail, then he is to be considered a disbeliever due to abandoning Pprayer. This is according to the soundest viewpoint of scholars even if he does not deny its obligation. Such a person deserves to be abandoned and one should sever the ties of kinship with him in the hope that he may turn to Allah in repentance from his doing so. The Prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ Narrated by Imam Muslim. The Prophet (Peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.﴿ Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah on the authority of Buraydah Ibn Al-Husayb (may Allah be pleased with him) with a Sahih (authentic) chain of transmission. The Prophet (peace be upon him) also said:

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﴾The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).﴿ May Allah grant us success!

Q: I have a son living at home with me. Even though I advise him and punish him to perform Prayer, he is not deterred from abandoning it. Is it permissible for me to kick him out of the house?

A: You should work hard to correct him. If he does not obey, then you can kick him out of the house. Yet endeavoring to correct him even through disciplining and punishing him has priority over kicking him out in the hope that Allah (Exalted be He) may guide him through you and it perhaps if you kick him out, this may lead him to commit a greater sin. It was authentically reported that the Prophet (peace be upon him) said: ﴾Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿ Thus, the Prophet (peace be upon him) commanded that such children be beaten, but he did not command kicking them out of the house.

Q: A friend of mine abandoned Salah (Prayer) and when I advised him he not only refused the advice but also broke ties with me. What is your opinion about this? May Allah reward you with the best!

A: You did well and fulfilled your duty by advising him. Therefore, you should desert him and he deserves this because the Prophet (peace be upon him) deserted three of the Companions (may Allah be pleased with them all) because they did not participate in the Battle of Tabuk without an excuse. The person who abandons Salah is more entitled to be deserted as abandoning Prayer is major Kufr (disbelief that takes the Muslim out of Islam) and he should be deserted if he does not accept advice and you should tell the concerned authorities about this if you are living in countries that rule according to Islamic Shari`ah so that he will receive the punishment he deserves and he should be requested to repent; he either repents, or he should be killed for abandoning Prayer. Allah (Exalted be He) says: ﴾But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free.﴿ This indicates that whoever forsakes Salah should not be left out but his case should be referred to the court or the Committee for the Propagation of Virtue and the Prevention of Vice so that they deal with him. As for you, you have done what is required from you by advising him and directing him to what is right.

Q: I have some colleagues at work who do not offer Salah and I have advised them many times but they rejected my advice. What should I do?

A: You should refer their case to the relevant authority responsible for the work. You should also inform them that they neglect performing Salah (Prayer) in congregation. Or you can refer their case to the Committee, the country's ruler, or the court. You should exert more efforts in doing what may help in guiding them in the hope that Allah may guide them through you.

However, first you should inform their head at work in the hope that Allah (Exalted be He) may help him in advising and guiding them to abide by the truth.

118- Ruling on the person who abandons Prayer on the pretext that he commits sins

Q: When I advise young people to perform prayer, most of them say that they cannot perform prayer because they gaze at women, particularly women who are immodestly dressed. Does gazing at women prevent a person from performing Prayer or does it render it invalid?

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A: This is a null and void excuse. They should pray with Muslims and observe what Allah (Exalted be He) made obligatory on them regarding offering Prayers and lowering their gaze. Praying in congregation in the Masjid is an obligatory act of worship. The Prophet (peace be upon him) said: ("Whoever heard the call (adhaan) and he did not come to it (the prayer), then there is no prayer for him except with an excuse".)

Prayer is the pillar of Islam. Every Mukallaf (legally competent person) has to perform it. Abandoning it is Kufr (disbelief) and deviation. Gazing at women either when they are walking in the street or while they are praying in the masjid (mosque) is not an excuse to abandon Prayer or to abandon congregational Prayer. Rather, this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and an attempt to offer an excuse for not practicing worship (i.e. performing Prayer) through practicing a Munkar, we implore Allah to grant us safety. It is obligatory upon Muslims to lower the gaze and to fear Allah. Thus, a Muslim should lower his gaze in markets as well as in any other place. It is not an excuse for him that he may come across a woman on his way to the mosque. If this happens, then he must lower his gaze and strive against his desires. Allah (Glorified and Exalted be He) says: (Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.) Out of fearing Allah (Exalted be He) and hoping for His Reward a Muslim has to lower his gaze, protect his private parts, and give what is incumbent upon him by Allah regarding performing Prayer with Muslims at the mosques of Allah.

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Allah (Exalted be He) say: (In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.].) The Prophet (peace be upon him) said: ("Whoever heard the call (adhaan) and he did not come to it (the prayer), then there is no prayer for him except with an excuse".) Regarding the status of Salah and its significance, he (peace be upon him) said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salat. Whoever abandons it becomes a disbeliever.) Narrated by Imam Ahmad and the Compilers of the Four Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y) with Sahih (authentic) chain of transmission. He (peace be upon him) said: (What makes one a disbeliever and a polytheist is abandoning prayers.) Related by Imam Muslim in his Sahih (book of authentic Hadiths)

There are other Hadiths that indicate the great significance of Prayer. The Prophet (peace be upon him) said: (The peak of the matter is Islam and the pillar is Salah.) The Prophet (peace be upon him) was about to set fire to the houses of those who avoid the congregational Prayer.

It is obligatory on every Muslim man and woman to fear Allah (Exalted be He) and perform Prayers at their due times and to beware of missing the Prayers, which is one of the characteristics of the hypocrites and disbelievers and one of the ways that lead to Hellfire. Allah (Exalted be He) says in His Glorious Book regarding the disbelievers: ("What has caused you to enter Hell?") (They will say: "We were not of those who used to offer the Salât (prayers),) They replied that they entered Hellfire because they were not of those who used to offer Prayers. We implore Allah to grant us safety!

A believer should fear Allah (Exalted be He) in everything: He should lower his gaze, protect his private parts and all his life against what Allah (Exalted be He) prohibited him from and he uld carry out what is incumbent upon him by Allah regarding Salah (Prayer), Zakah (obligatory charity), gratitude to one's parents, maintaining the ties of kinship, and so on . This worldly life is for work and duties made incumbent upon one by Allah (may He be Exalted). It is a place where people are tried and tested. Thus, it is obligatory upon every Muslim man and woman to fear Allah (Exalted be He) and observe what has been made incumbent upon him by Allah (may He be Exalted), keep away from what He prohibited and stop at the limits of Allah hoping for His Reward and fearing His Punishment because he was created for this mission. Allah (may He be Praised) says: (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).) This worship, i.e. performing Prayers, paying Zakah, observing Fast, performing Hajj, striving in the Cause of Allah, enjoining what is right and forbidding what is evil, calling to Allah, observing gratitude to one's parents, maintaining the ties of kinship, and other acts of what Allah has ordained, as well as abandoning what Allah prohibited for His Servants out of obeying and glorifying Him is one of the greatest acts that draw one closer to Allah (Exalted be He).

119- Ruling on the person who died without offering some of the obligatory Salah due to being unconscious

Q: A person died without offering some of the obligatory Salah due to sickness and being unconscious. Should his relatives, either men or women, make up these Prayers on his behalf or is the deceased exempted due to being unconscious and thus, the inheritors are not obliged to make them up on his behalf? If he missed them due to physical illness while his mind was sound, then should his relatives make up these obligatory prayers on his behalf?

A: If a person failed to perform Obligatory Prayer due to being unconscious, there is no blame on him regardless of whether his body was sound or not because a person is exempted from performing Prayer if he loses consciousness. Consequently, his heirs are not obliged to make them up on his behalf. On the other hand, if a person failed to perform obligatory Prayer while his mind was sound, regardless of whether his body was sound or not, he is considered sinful because he left Prayer and his affair is with his Lord. It is not allowed to perform Prayer on his behalf.

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120- Ruling on Prayer being performed by sinful people

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our dear respected brother the questioner, may Allah protect you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) To proceed:

I refer to your request for Fatwa (legal opinion issued by a qualified Muslim scholar) registered with number 763, dated 24 / 2 / 1407 A.H. in the Department of Scholarly Research and Ifta', wherein you asked a number of questions.

I want to inform you that regarding the remains of hair and nails, there is no restriction and no harm on putting them in any place. There is no harm to pay money for tambourine players in weddings, as long as they observe the traditions followed in weddings, i.e. avoiding mixing between men and women and ensuring that there is no abominable practices, such as playing music, the lute, and so on.

Regarding the Prayers of those who commit sins, they are valid and so is their Fast unless the sins they commit render them disbelievers, where

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neither Fast nor Salah will be valid. Allah (may He be Praised) says: (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) May Allah guide us all to what pleases Him for He is All-Hearing and Ever-Responsive! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

General Chairman of

the Departments of Scholarly Research, Ifta', Da`wah and Guidance

Q: What is the opinion of our respected Sheikh regarding the person who deliberately fails to perform prayer and fasting after Allah (may He be Exalted) guided him and he repented and wept for his extravagance in sins. He now performs prayer and fasting and all other acts of worship. Should he make up for the prayers and fasting he missed or is his repentance enough?

A: The person who abandons Salah and fasting and then turns to Allah (may He be Exalted) in sincere repentance is not obliged to make up for what he missed because abandoning prayer is major disbelief rendering one out of the fold of Islam even if the person does not deny its obligation. This is according to the soundest viewpoint of scholars. Allah (may He be Glorified and Exalted) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿

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The Prophet (peace be upon him) said: ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿ There is a lof of proof substantiating this: Allah (may He be Praised) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ And: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)...﴿

The Prophet (peace be upon him) says: ﴾The one who repents of a sin is like the one who has never sinned.﴿ It is ordained that the person who repents to Allah (may He be Exalted) performs many righteous deeds after Tawbah and he should ask Allah (may He be Praised) to make him steadfast on what is right and to grant him a good end. May Allah grant us success.

121- Those who apostatize from Islam then return to Islam again should not make up for the missed Salah

Q: Should an apostate make up for the missed Salah (Prayer) and Sawm (Fast) if he returns to Islam and repents to Allah?

A: If a person performs Tawbah (repentance to Allah), he does not have to make up for missed acts of `Ibadah (worship), as Allah (Exalted be He) forgives them. If someone abandons Salah or does any of the things which nullify Islam and then repents to Allah (Exalted be He), he will not be obliged to make up for the acts of worship he missed. This is the soundest view because Islam erases the past actions and Tawbah terminates past sins. Allah (may He be Praised) says: (Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.) So, Allah (Exalted be He) explains that He will forgive what a Kafir (disbeliever) did previously, if he accepts Islam. The Prophet (peace be upon him) also said: (Islam and penitence wipe out all previous misdeeds.)

122- Legal obligations become obligatory on a Mukallaf after reaching puberty

Q: If a person notices the signs of puberty before reaching fifteen years of age, will obligations and prescribed penalties be applied on him should he leave an obligatory act?

A: If a young man or woman reaches puberty and this is proved by one of the recorded signs of adulthood, the rulings of Taklif (legal accountability for actions) such as the rulings of Salah (Prayer), Sawm (Fast), and the like, as well as the Hudud (ordained punishments for violating Allah's Law) are to be enforced on him just like any other Mukallaf (person meeting the conditions to be held legally accountable for their actions).

Ibn Al-Mundhir (may Allah be merciful with him) said: "Scholars have unanimously agreed that Fara'id (obligatory acts) and rulings become obligatory on a sane man when he has a wet dream and on a woman when she starts to menstruate."

Ta`zir (discretionary punishment) does not require Taklif and this includes punishing a ten-year-old boy for abandoning Salah (Prayer). The Prophet (peace be upon him) said: ﴿...beat them for (not offering) it when they are ten years old.﴾ Also, the boy should be punished if he commits abominable acts so that he would avoid them, and likewise, insane people, so that they do not

cause harm to people.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said: "There is no disagreement among scholars that the person who is not Mukallaf such as discerning children should be punished severely for committing offensive acts and likewise a mad person so that they abstain from doing harmful things. May Allah grant us success!

123- Fathers should command their children to obey Allah (Exalted be He) and His Messenger (peace be upon him)

Q: Some fathers do not care to teach their children about Islam. For example, they do not order them to offer Salah (Prayer), recite Qur'an, or to keep the company of righteous people. However, they order them to attend school regularly and they become angry when their children miss a school day. Dear respected Shaykh, what is your advice in this regard?

A: I advise parents, uncles and brothers to fear Allah (Exalted be He) with regard to those whom they are in charge of. Parent should command their children to observe Prayer at the age of seven and beat them if they do not offer it at the age of ten. This is because it was authentically reported that the Prophet (peace be upon him) said: ﴾Order your children to offer Salah when they are seven years old,

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and beat them (if they have neglected it) when reaching ten years old, and separate your male and female children in bed.﴿ It is obligatory upon parents and elderly brothers to take care of those whom they are in charge of and order them to offer Salah, forbid them from doing what Allah (Exalted be He) has prohibited, and oblige them to carry out what Allah (Exalted be He) made obligatory as they are a trust with which they have been entrusted. Allah (Glorified be He) says: ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell)﴿ ﴾And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴿ Allah (may He be Exalted) describes His Prophet and Messenger Isma`il (Ishmael, peace be upon him) saying: ﴾And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.﴿ We should obey the Command of Allah (Exalted be He) and His Messenger (peace be upon him) and oblige our families to obey Allah (Exalted be He) and His Messenger (peace be upon him) and to offer Salah and carry out all the other acts of obedience. We should also prevent them from that which Allah (Exalted be He) prohibited such as abandoning Salah, drinking Khamr (intoxicant), smoking, listening to music, keeping the company of the evil persons, and so on. We should order them to keep the company of good people. This is the duty of parents

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towards those whom they are in charge of, whether males or females, for Allah (Glorified be He) will bring them to account on the Day of Resurrection. Allah (Glorified and Exalted be He) says: ﴾So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account.﴿ ﴾For all that they used to do.﴿

The Prophet (peace be upon him) said: ﴾All of you are guardians and are responsible for your

charges. The Imam (i.e. ruler) is the guardian of his charges and is responsible for them; and a man is the guardian of his family and is responsible for them; and the woman is the guardian of her husband's house and is responsible for it; and the slave is the guardian of his master's belongings and is responsible for them.)

Ruling on a small girl praying without a Khimar

Q: What is the ruling on a small girl praying without Khimar (veil covering to the waist)?

A: If she has not reached puberty, then her Prayer is valid, because the Prophet (peace be upon him) said: ("Allaah does not accept the prayer of a woman who menstruates unless she wears a Khimar.") This indicates that

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if a female does not menstruate, (i.e. has not reached puberty), there is nothing wrong if she offers Prayer without wearing a Khimar. It is better for her to pray with a Khimar if she is seven years old or more. Children below the age of seven, whether males or females, are not required to offer Salah (Prayer), because the Prophet (peace be upon him) said: (Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.)

125- After reaching puberty a person should observe Salah regularly

Q: I am a young Muslim girl about fourteen years old. I used to offer Salah regularly since I was small and I memorize the Qur'an from time to another. As time goes by, I began to neglect Prayer till I totally abandoned it. I do not know how this happened. My mother always advises me to obey my Lord, Allah, and reminds me of the Day of Judgment...but in spite of this I could not oblige myself to observe Salah (Prayer). As for Sawm (Fast), I used to fast the whole month of Ramadan

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and this does not bother me for I love Sawm and love my religion. What should I do so that I love Salah and observe it at its due time? What is the punishment waiting for me on the Day of Judgment if I do not obey my Lord? Please note that about one year and a half had passed since I reached maturity.

A: You are required to repent to Allah (Exalted be He) from what you did if you have reached puberty. You should observe Salah at its due time and accept the advice of your mother concerning matters of goodness. Besides, I exhort you to recite the Noble Qur'an and reflect on its meanings, and to memorize as much as possible of it. You should supplicate to Allah (Exalted be He) at all times and especially at the end of the Prayer, during Sujud (prostration in Prayer), at midnight and the last part of night to set right your heart and deeds and make you hold firm to His Right Religion. Also, you are required to invoke Him to help you perform Salah regularly and other acts which He (may He be Exalted and purified) made obligatory on you and to make you satisfied with them. I remind you of Allah's Saying in Surah Al-Tawbah: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾ Allah (Exalted be He) also says in Surah Al-Ahzab:

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﴿And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger.﴾ Moreover, He (Exalted be He) says in Surah Al-Baqarah: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾

I pray to Allah to rectify your heart and deeds, make you satisfied with what is right and grant you adherence to religion.

126- It is obligatory to teach an old person if he is ignorant of the description of Salah

Q: Are children rewarded for teaching their old father how to offer Salah?

A: It is obligatory on them to teach him what he does not know in a kind and mild way and using pleasant words. They should avoid rough words so that he accepts their teachings. When teaching older people, one should be lenient with them for this is more likely to lead to acceptance.

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The Prophet (peace be upon him): ("He who is deprived of forbearance and gentleness is, in fact, deprived of all good.") If a person is going to advise a father, an elder brother, a mother, and so on, he should be lenient so that they accept his words; while roughness can lead to deprivation and denial.

127- Ruling on making children develop the habit of offering Salah in congregation

Q: I live in a house with some children of a deceased brother. I always urge them to observe Salah (Prayer) but they do not offer Fajr (Dawn) Prayer in congregation and they offer it after day break. What should I do? Should I make them leave the house, taking into consideration that I am their only sustainer?

A: You should command them to perform Fajr Prayer in congregation and you are allowed to beat them so that they obey you. You should not be lenient about this and if they disobey, you should drive them away from your house if they are Mukallaf (person meeting the conditions to be held legally accountable for their actions). The Prophet (peace be upon him) said in a Hadith Sahih (authentic): ❮Command your

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children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old.❯ If they have reached puberty, it is even worse; they should be asked to repent for it is obligatory to offer Salah at its due time and it is most required to offer it in congregation in the Masjid (mosque). You should not be lenient with them whether they are your children or your brother's.

128- Elaboration on the time of Zawal

Q: What is the meaning of Zawal (midday) and when does it begin? What is meant by "the length of an object's shadow is equal to its length"?

A: Zawal is when the sun slants towards the west. This can be illustrated by setting up something to illustrate the movement of a shadow. When the sun inclines toward the west, shadows increase and this is the time of Zawal.

129- Ruling on a Murabit and a watchman offering Salah in their place

Q: I accompanied one of the senior officials in the government, which is among the responsibilities of my job. We started before `Asr (Afternoon) Prayer but the time of `Asr and Maghrib (Sunset) Prayers finished. What should I do? Is it allowable to combine Prayers before or after my work? Please answer me, may Allah reward you well!

A: A Murabit (someone guarding the Muslim frontiers in Allah's Cause) and a guard should offer Salah (Prayer) in accordance with their situation. They should not delay Salah because work is not a legal excuse for delaying Prayer. Therefore, both the guard and Murabit should offer Prayer in accordance with their situations; they can offer it in their place when it becomes due but they should not delay it.

130- The time when a woman offers Zhuhr (Noon) Prayer on Friday

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the sister in Islam the questioner,

may Allah grant her success and increase her knowledge and faith! Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter dated 7/4/1994 A.C., may Allah grant you guidance and make us and you from His Righteous Servants and Successful Party. I was very pleased that you received the books, praise is due to Allah. Here are the question and the answers as well as a copy of the letter that contains the questions:

Q: Q: Should a woman offer Zuhr (Noon) Prayer on Friday after the first or the second Adhan (call to Prayer), or at any time or when Jumu`ah (Friday) Prayer is offered in TV?

A: A: A woman should offer Zuhr (Noon) Prayer on Friday after Zawal (midday), just like any other day.

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Q: When a woman is visiting her relatives and neighbors, should she offer Prayer (such as Zhuhr (noon) and `Asr (Afternoon)) or wait until she returns home? Should she combine all the Prayers and perform them together? Please give me an accurate answer.

A: There is no harm on a woman if she performs Prayer at her neighbors' house when the prescribed time of Prayer is due and she can do so without this resulting in any Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect).

131- Ruling on delaying offering Salah because of an excuse

Q: I am a school student; is it permissible for me to delay performing Zhuhr (Noon) Prayer until after I return from school, taking into consideration that it may be 1:30 pm?

A: There is no blame on you if you are occupied by learning and could not perform Salah (Prayer) at the beginning of its time, and specifically because the time of Zuhr Prayer is long. Therefore, if it is possible to return home and offer the Zuhr Prayer before its time passes away, it is good and if you offer it at the beginning of its time, it is better.

132- Ruling on delaying offering `Isha' Prayer for somebody who is offering Salah alone

Q: A questioner from Halab, Syria, asks: "I heard that delaying `Isha' (Night) Prayer for a person offering Salah (Prayer) alone is better; is that correct?"

A: If a person is not required to offer Salah in congregation due to sickness or for any other excuse, it is better for them to delay it till the third of the night according to the Sahih (authentic) Hadiths related in this concern. May Allah grant us success!

133- The necessity of caring to get up for Fajr Prayer

Q: If a person misses Fajr (Dawn) Prayer because of sleeping; will Allah give them the reward for offering other Prayers throughout the day? If they offer Fajr Prayer after getting up, will their Salah be accepted?

A: It was authentically reported that the Prophet (peace be upon him) said: (Whoever misses a prayer because he sleeps or forgets it should offer it when he remembers it. There is no expiation for it, except

this.) This includes Fajr and other Prayers. To miss an obligatory Prayer does not affect the reward of the other Prayers provided that one observes them in their times, and the reward is regarded in view of perfecting the performance of Salah.

However, this is not to say that a person is permitted to be lenient with this but one should look for a person to wake them up in order to offer Salah in its time or use an alarm and so on, so that they would not be disregarding or negligent. If a person is overpowered by sleeping after observing the causes, there is no blame and the person should offer Salah when he or she wakes up.

134- Ruling on offering Salah on a ship

Q: If a person is on-board a ship and begins Salah (Prayer) facing the Qiblah (direction faced for Prayer towards the Ka`bah), depending on his understanding and knowledge, but then he finds himself tending to another side as the ship, or plane, and so on, that take different directions,

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what is the ruling on this?

A: A: It is obligatory on a Muslim to face the Qiblah, wherever he is for this is one of the most important conditions of Salah (Prayer). Allah (may He be Exalted and Glorified) says: ﴾And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray)﴿ A person who is unable to observe the Qiblah is excluded from this stipulation; such as a person who is crucified and made to face another direction or a sick person who is cannot face the Qiblah. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

The same is true for a traveler who should take the direction of his way, even if he faces a direction other than the Qiblah. It is authentically reported that ﴾The Prophet (peace be upon him) used to perform the supererogatory prayer on his riding camel facing any direction.﴿ But, it is better to face the Qiblah upon starting Salah and say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) according to a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) related in this regard.

If a person is performing an obligatory Prayer and able to face the Qiblah, he is not permitted to direct to another side whether they are a resident or on a journey. As for those who are traveling by ship, plane or the like, it is obligatory on them to observe the Qiblah as much as possible and turn along with the ship

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or the plane. If a person does not notice that he is away from the Qiblah sometimes, there is no blame on him. Allah (Exalted be He) says: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ ﴾and has not laid upon you in religion any hardship﴿ ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

135- Ruling on repeating Prayers offered in a Masjid after knowing that it has turned away from the Qiblah

Q: We have a Masjid (mosque) in our village in which we used to offer prayer for a period of time, then we discovered that it is swerved from the Qiblah (Ka`bah-direction faced in Prayer). Do we have to

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repeat the past Prayers?

A: You do not have to repeat them. If you find out that it has swerved a little, it is forgiven but it is better to set it right. However, if it is large and obvious, you must rectify it.

136- Issue on facing the Qiblah

Q: Dear respected Shaykh, may Allah reward you well, a man says in his remark: "I saw many pilgrims facing Zamzam well and offering two Raka`ahs without facing the Ka`bah." I hope that you will urge those in charge to direct the pilgrims concerning this. May Allah reward you well with the best!

A: This is an invalid act and should be warned against, because it is not permissible for anybody to face Zamzam or any other place while offering Salah (Prayer) and it is obligatory to face Al-Ka`abah in any place. If a person sees Al-Ka`abah, he must face it and if he is

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away, he should face its direction. Allah (may He be Exalted and Glorfied) orders us to do this, He says: ﴾And wheresoever you people are, turn your faces (in prayer) in that direction.﴿ Therefore, it is obligatory on all Muslims to face Al-Ka`bah if they can see it or its direction if they are away. If an ignorant person faces Zamzam or elsewhere, he should be taught the right way. The people of Al-Haram and the officials in Al-Haram should teach ignorant people and direct them. This is obligatory on all Muslims and is a way of enjoining good and forbidding evil. Allah (Glorified be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿

137- Ruling on a person offering Salah without placing a garment on his shoulder

Q: I would like to inform you that there are many of our brothers in Islam, may Allah guide them, who offer Salah (Prayer) while wearing only one Izar (garment worn below the waist) and put the other Izar -that should be worn around the back- on the ground or around their abdomen. I hope that you will show them whether their Salah is valid or not while their backs and abdomens are uncovered. This happens frequently. Kindly give me

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the Fatwa for this, may Allah reward you with the best!

A: A: It is obligatory on the believer to offer Salah (Prayer) in an Izar and a garment and place a part of the garment on his shoulders. When he is going to offer Salah, there must be a part of the garment on his shoulders or he should wear a shirt if he is not in the state of Ihram (ritual state for Hajj and `Umrah). In all cases, the praying person should cover his shoulders or one of them. The Prophet (peace be upon him) said: ("None of you should pray in a single cloth, none of which is over (covering) his shoulder.") In the Hadith: "The Prophet (peace be upon him) ordered Jabir to cover himself with his cloth and place its ends on his shoulders, and if this is not possible, he should wear it the way he wears his Izar." The Prophet (peace be upon him) ordered him to cover himself with his cloth if possible, or to wear it as an Izar. Therefore, if the praying person is able to cover his shoulders or one of them, it is obligatory on him to do so and it is not allowable to offer Salah with bare shoulders in spite of being able to cover them. If a person only has one Izar, his Prayer is valid due to inability, but if there are enough clothes, a person should wear a shirt or the like to cover his shoulders, and if he offers Salah while his shoulders are uncovered, he should

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repeat the Salah. The Prophet (peace be upon him) said: ("None of you should pray in a single cloth, none of which is over (covering) his shoulder.") Basically, forbiddance denotes prohibition. Some scholars opted that whoever performs Salah with their shoulders uncovered and they are able to cover them should repeat the Prayer; especially the obligatory Prayer for it is of great importance. However, I was informed that some people may perform Prayer while wearing transparent clothes or short pants and their thighs are revealed but this is also not permissible. They should be long and cover the thighs or a long garment should be worn to cover the thighs. This matter is of great importance and should not be neglected for it is not permissible to offer Salah in short trousers or transparent clothes. Allah (Exalted be He) is the One Who is sought for help, and there is no might nor power except with Allah!

138-Ruling on praying in tight clothes

What is the ruling on men praying while wearing tight clothes? Can the person who wears them lead people in prayer?

A: It is religiously detestable for both men and women to wear tight clothes. What is prescribed is for the clothes to be moderate, not tight or showing the shape of the `Awrah (private parts of the body that must be covered in public) or very loose, but somewhere in between.

As for Prayer that is offered in such clothes, it is valid, if the body is covered. Yet, it is religiously detestable for the believing man or woman to wear such clothes. The clothes should be somewhere between tight and loose. This is what is appropriate.

139- Ruling on offering Salah in short sleeves

Q: What is the ruling on men offering Salah (prayer) in short sleeves? A: There is no harm in doing so. It is permissible for a man to offer Salah while wearing clothes which may show the forearm or even the whole arm because this is not included in `Awrah (private parts of the body that must be covered in public).

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If a person performs Prayer while wearing an Izar (garment worn below the waist) and he puts a part of it over the shoulders, this will suffice because the arm and the lower leg are not included in the `Awrah. The entire body of the woman is `Awrah whereas a man's `Awrah is from the navel to the knee in addition to covering one of the shoulders.

140- Ruling on the thigh being uncovered during Salah

Is reciting Surah-Al-Kahf on Friday is an act of the Sunnah? Is the thigh included in the `Awrah (private parts of the body that must be covered in public)?

A: There are some Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) Hadiths related concerning this but they sustain each other. Morever, Ibn `Umar (may Allah be pleased with them) used to recite it and consequently if a person recites it on Fridays it is better.

The thigh is included in the `Awrah (private parts of the body that must be covered in public) according to most religious scholars. Therefore, a man should cover his thighs during Salah (Prayer) and in front of people.

141- Ruling on offering Salah in clothes stained with Hady blood

Q: Is offering Salah (Prayer) in clothes stained with the blood of a Hady (sacrificial animal offered by pilgrims) permissible? If a person offered Salah while wearing these clothes, what should he do? If there is blood remaining in the flesh of a slaughtered animal, does it cause impurity or only the blood that comes out of the edible animal when it is slaughtered? A: A: These clothes should be washed or changed and are not valid for offering Prayer as long as they are stained with blood. If a person has his clothes blotted with blood, he should delay offering Salah till he has washed or changed them. If a person knows that his clothes are defiled with blood and offers Salah, he should repeat it but if he does not notice the blood or forgets, he is not required to repeat it. This is with regard to the blood from an animal when it is slaughtered but the blood that remains in the flesh is forgiven.

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142- The Musbil is sinful (one who lengthens and trails clothing below the ankles) but his Salah is accepted

Q: What is the ruling on offering Salah while wearing clothing that covers the heels? Is Salah (Prayer) offered behind an Imam (leader in congregational Prayer) who wears similar clothing valid? Taking into consideration that this Imam knows the Hadiths that forbid this. Please answer us, may Allah reward you with the best!

A: Salah offered by a Musbil (one who lengthens and trails clothing below the ankles) is accepted but he is sinful. He should be advised and warned against what Allah (Exalted be He) forbade. A Muslim should not let his clothes hang below the ankle because the Prophet (peace be upon him) said: (The part of an Izar (garment worn below the waist) which hangs below the ankles is in the Fire) Related by Imam Al-Bukhari in Sahih (compilation of authentic Hadiths)

This ruling of Izar (garment worn below the waist) applies to all kinds of clothes such as shirts and trousers. It is authentically reported that Allah's Messenger (peace be upon him) said: ("There are three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who reminds (the people) of what he gives, he who lets his izar (lower garment) hang below his heels (out of pride) and he who sells his merchandise by false swearing.") Related by Imam Muslim in his Sahih.

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This is for men but women are required to cover their feet upon going to the market by wearing socks or additional clothing and also in the home if there is a marriageable man there, such as a brother-in-law. May Allah grant us success!

143- Ruling on a woman showing her hands and feet during Salah

Q: What is the ruling on a woman showing her hands and feet while offering Salah (Prayer)? If it is not permissible, does it nullify her Salah? May Allah reward you well.

A: It is not permissible for a woman to show her feet during Salah according to the Jumhur (dominant majority of scholars) and doing so nullifies Salah. Most scholars maintain that if a woman offers Salah while her feet are uncovered, she should repeat the Salah. It is better to cover the hands but there is no harm to show them just like the face, for it is an act of the Sunnah (act of worship following the example of the Prophet) to uncover it during Salah unless there is a marriageable man nearby in which case she should cover her face and feet.

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However, if there are no marriageable men in the place, there is no harm to show the ankles although it is better to cover them. Also, if there are no marriageable men, it is an act of the Sunnah to disclose the face.

Q: A sister from Al-Rayya, the Kingdom of Saudi Arabia, says in her question: What is the ruling on covering the hands and feet during Salah (Prayer) for women? Is it an obligatory act on a woman to cover her hands and feet or not, especially if there are no marriageable men close to her or that she is offering Salah with women?

A: It is an act of the Sunnah for a woman to uncover her face while offering Salah provided that there are no marriageable men nearby. The Jumhur (dominant majority of scholars) view that it is obligatory to cover the feet but some others consider it permissible to show them. For this, Abu Dawud narrated on the authority of Um Salamah (may Allah be pleased with her) that she was asked about a woman offering Salah in a Khimar (veil covering to the waist) and gown. She answered: "There is no harm provided that it covers the upper part of the feet".

Accordingly, it is better to cover the feet. With regard to hands, both showing and covering them are allowable, but some scholars are of the opinion that it is better to cover them. May Allah grant all success!

144- A woman covering her head while offering Sujud-ul-Tilawah

Q: Is it obligatory on a woman to cover her head, hands and feet while offering Sujud-ul-Tilawah (Prostration of Recitation)?

A: It is not obligatory to cover these parts for Sujud-ul-Tilawah is not a part of Salah (Prayer) according to the more sound of the two opinions of scholars. Sujud-ul-Tilawah is a matter of submission and humility to Allah (Exalted be He) just like recitation and Dhikr (Remembrance of Allah).

However, some scholars said that it is like Salah and that it is necessary to cover the `Awrah (private parts of the body that must be covered in public) and to be in a state of Taharah (ritual purification). Thus, it is better that a woman covers herself in order to avoid differences of opinion.

Also, it is better for men and women to be in a state of Taharah but it is not obligatory to be in a state of Taharah to perform Sujud-ul-Tilawah and Sujud-ul-Shukr (Prostration of Thankfulness to Allah). Therefore, if a woman offers Sujud-Al-Tilawah or Sujud-ul-Shukr while her head is uncovered or she is not in a state of Taharah, her prostration is valid and there is no blame on that just like a man. This is according to the more correct of the two opinions maintained by scholars. There is no proof stipulating Taharah while Sujud-ul-Tilawah may occur while the person is reciting the Noble Qur'an from his memory

and he or she may be not in a state of Taharah. It was not authentically established that the Prophet (peace be upon him) ordered such a person to be in a state of Taharah. In fact, there are authentic reports from Ibn `Umar (may Allah be pleased with him) indicating that Taharah is not a condition and there is no harm to perform Sujud-ul-Tilawah without observing Taharah.

Hence, being in a state of Taharah is not a condition for offering Sujud-ul-Tilawah or Sujud-ul-Shukr. If one is informed of good news such as having a baby, an Islamic conquest or a good matter in general, then he or she offers Sujud-ul-Shukr without being in a state of Taharah, there is no harm. It is reported that when Al-Siddiq (Abu Bakr, may Allah be pleased with him) was informed of the murder of Musaylimah Al-Kadhdhab he offered Sujud Al-Shukr.

145- Ruling on a woman wearing gloves while performing Salah

Q: What is the ruling on a woman wearing gloves while performing Salah?

A: There is no harm on a woman to perform Prayer while wearing gloves, which is more modest. She can wear anything that preserves her modesty and only her face is to be shown. Yet she is allowed to display her hands according to the soundest viewpoint of scholars. She can do so in places where there is no non-Mahram (not a spouse or an unmarriageable relative) present.

If she is in a place where there is a man who is not her Mahram (spouse or unmarriageable relative), she has to cover all her body including her face while performing Prayer.

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146- Ruling on offering Salah (Prayer) while wearing shoes

Q: What is the ruling on offering Salah while wearing shoes, taking into consideration that Masjids (mosques) today are furnished with the best kinds of carpets? Some people claim that they aim at reviving the Sunnah of the Prophet (peace be upon him). We hope that you illustrate the religious ruling on this matter.

A: A: The answer to this question requires some detail; if the shoes are clean and free of anything that may damage carpets or people in the Masjid (mosque), there is no harm and the Prayer is valid. It was authentically reported that the Prophet (peace be upon him) offered Prayer while wearing his shoes. One day he removed his shoes because of some dirt on them so the people also removed their shoes, and then the Prophet (peace be upon him) said to them after he had recited Taslim (salutation of peace ending the Prayer): ("Why did you take your shoes off? They replied: "We saw you take your shoes off, so we removed ours." The Messenger of Allah (peace be upon him) then said: "Jibril came to me and informed me that there was dirt on them.") In another wording of the Hadith: "... filth on them, so I took them off."

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(The Prophet (peace be upon him) also said: "When any of you comes to the mosque, he should look and if he finds filth on his sandals, he should wipe it off and pray in them.") If there is filth, any impure matter or anything on them that may cause damage to the Masjid's furniture, such as mud, the person should not enter the Masjid or offer Salah (Prayer) while wearing them. They should be left outside the Masjid to preserve the Masjid, do good to those inside it and keep the place of offering Prayer clean and pure, especially since carpets today get spoilt by a small amount of dirt. A believer should put his shoes elsewhere and walk into the Masjid barefooted to protect the entire area of the Masjid from the dust that clings to his shoes or any thing else. With regard to reviving the Sunnah of the Prophet (peace be upon him), we should revive it by explaining that the Prophet (peace be upon him) did that and that it is permissible. Some people may not pay attention to this and so may enter the mosque wearing their shoes which will lead to the collection of junk and dirt in the Masjid which may lead people to forsake the Masjid and may also cause harm to the praying persons, even if they have good intentions and aim at following the Sunnah. This is what should be done especially since carpets may be spoilt by a small amount of dirt.

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This is the proper act that coincides with the legal bases. If a Masjid is not furnished and there are no carpets, it is better to offer Salah while wearing shoes provided that they are clean and void of any filth. This is according to the Sunnah of the Prophet (peace be upon him).

147- Ruling on performing Prayer in a place where there is a bathroom in the direction of the Qiblah.

Q: If there is a bathroom in the direction of the Qiblah in a villa, hall or enclosed area, is it permissible to perform Prayer in this direction? A: The Prayer is valid and there is no harm in that. What is prohibited is to perform Prayer within the bathroom.

148- Ruling on performing Salah in mosques containing graves

Q: What is the ruling on offering Salah in mosques that contain graves?

A: We ask Allah (Exalted be He) to grant us safety from this misfortune that is widespread in some Muslim houses. Truly to Allah we belong and truly to Him we shall return! We ask Allah to grant us safety! Its ruling is that it is invalid. The Prophet (peace be upon him) says: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship﴿ Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also says: ﴾Beware! Those who preceded you used to take the graves of their prophets and righteous men as places of worship. But you must not take the graves as places of worship; I forbid you from doing so.﴿ Narrated by Muslim in his book of Sahih Hadiths from the Hadith narrated by Jarir ibn `Abdullah Al-Bajaly. The Prophet (peace be upon him) said: ﴾Among the most evil of people upon whom the Hour will come

when they are still alive are those who take graves as places of worship.﴿ We implore Allah to grant us safety. The situation of scholars confuses me. I wonder how they can believe this is permissible and are lenient in this matter that is very important and grievous. It is strange that they argue that the grave of the Prophet (peace be upon him) is inside his mosque, even though the Prophet (peace be upon him) is buried within his home, not in the mosque. It is Al-Walid who expanded it because the Prophet (peace be upon him), as we mentioned earlier, was not buried in the mosque and his grave was not in the mosque. Rather, he was buried in a grave in his home at `Aishah's (may Allah be pleased with her). We can only say that there is neither might nor power with Allah. It is better for a person to offer Prayer in his home rather than offering it in mosques that include graves. If a person cannot find a mosque without graves, then it is better for him to offer Prayer at his home with his brothers or neighbors or to seek a place that has no graves or to refer this matter to the government -if this is possible- to exhume the graves within the mosques and make them valid to perform Prayer therein. Scholars have to talk with officials in the hope that they may find those who can understand and respond to them in this regard so that they may help in removing this Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). Do not lose hope in trying to have some mosques without graves.

Being permissive and lenient in this matter does not exempt scholars and seekers of knowledge from responsibility before Allah (may He be Praised) who says in Surah Az-Zukhruf: ﴾And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه و سلم) and your people (Quraish people, or your followers), and you will be questioned (about it).﴿

A question was presented by the program presenter: What if the grave is separated in an outer place, O Shaykh `Abdul-`Aziz?

A: Prayer is invalid as long as the grave is within the mosque, regardless of whether it is on your right or left hand or in front or behind you. On the other hand, if it is outside the mosque, then there is no harm on this.

Q: Those who permit offering Prayers in mosques that have graves claim that the Prophetic Mosque has the grave of the Prophet (peace be upon him). What is your opinion on this?

A: Such people should understand that the grave of the Prophet (peace be upon him) was in his home, not in the mosque and that it is the fault of the one who entered the grave within the mosque.

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Q: Is it lawful to offer Salah in Masjids that have graves inside them?

A: It is not permissible to pray in a mosque in which there is a grave because the Messenger (peace be upon him) cursed the Jews and the Christians who took the graves of their prophets as mosques.

Q: If a mosque that has a grave is the only mosque in the village, can a Muslim perform Prayers in this mosque?

A: A Muslim can never perform Salah in such a mosque. He has to perform Salah in another mosque or in his home if he cannot find a mosque without graves. If the grave inside the mosque was built later than the mosque, then the rulers should exhume it and move the remains to the public cemetery. This grave should be leveled like any other grave. However, if the grave was there first and then the Masjid was built over it, the Masjid should be demolished, since the Messenger (peace be upon him) (cursed the Jews and the Christians who took the graves of their prophets as places of worship.) When Um Salamah and Um Habibah (may Allah be pleased with both of them) told the Prophet (peace be upon him) that they saw a church in Abyssinia (Ethiopia) that contains paintings, he (peace be upon him) told them: ("When a righteous person dies there, they build places of worship over his/her grave and paint these pictures on it.

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They are the worst of creatures in the Sight of Allah.") Reported by Al-Bukhari and Muslim. Whoever performs Prayer in Masjids where there are graves, his Prayer is invalid and he has to repeat it. This is based on the two previously mentioned Hadiths and the other Hadiths of the same meaning.

149- Ruling on performing Salah (Prayer) in a mosque that has at its rear end a grave that is separated from it by a barrier.

Our respected Shaykh, `Abdul-`Aziz ibn `Abdullah ibn Baz, may Allah preserve and guide you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

We are the youth of Al-Darjaj district in Yemen:

We are sending you this letter that includes two important questions for which we want to have your written answer so that we can show them to our families. May Allah guide you to what is right in all sayings and actions:

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Q: We have a mosque that is large enough to include all Muslims in our area. It is the only mosque in our area. Our problem is that there is a grave beside the mosque. Due to the increasing number of people performing Prayer, the mosque has been expanded, and it now includes the grave. We have built a barrier separating the grave from the mosque and protecting people from praying behind it, knowing that the grave is at the back of the mosque. We have no problem in exhuming the grave and moving it to the cemetery, particularly if you give us a Fatwa (legal opinion issued by a qualified Muslim scholar) that we should do so. Now what is the ruling on performing Salah (Prayer) in this mosque if the situation is as I described?

Answer: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!) To proceed:

You have to move the grave out of the mosque because it is not permissible to bury the deceased inside mosques or to build mosques over graves since the Prophet (peace be upon him) said: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). We implore Allah to grant success to everyone to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: What is the ruling on offering Salah (Prayer) in Al-Husayn Masjid in Egypt, keeping in mind that Al-Husayn was not buried in Egypt and therefore there is nothing in the grave?

A: There still, however, a grave ascribed to Al-Hassan

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or Al-Husayn; a Muslim is not permissible to agree to that. Therefore, one should not offer Salah (Prayer) in it and a Prayer offered in it is not to be counted because there is a grave whether that of Al-Husayn or someone else.

Q: There is a grave inside the Masjid (Mosque) and we do not know which was built first. We do not have enough money to build another Masjid so we have built a wall inside the Masjid to separate them. Is this permissible? Please advise us. May Allah reward you with the best!

If the deceased was buried after the Masjid was built, the remains should be exhumed and interred in a public cemetery. It is not permissible to bury a deceased in a Masjid. The Messenger of Allah (peace be upon him) said: ("Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.") He also said that when a pious person among the Jews and the Christians died, they built a place of worship on his grave, and then decorated it with those pictures.

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He (peace be upon them) said about them: ("They will be the worst of creation on the Day of Judgment in the sight of Allah.") It is Wajib (obligatory) to move the remains to a public cemetery so the Masjids are free of graves. However, if the Masjid was built over the grave, it should be demolished and the people should build another Masjid in another place, as the land of Allah (Exalted be He) is spacious. The Messenger of Allah (peace be upon him) forbade building over, plastering, and sitting on graves as this is a means to Shirk (associating others with Allah in His Divinity or worship). He (peace be upon him) said: ("Do not offer Prayer facing towards graves and do not sit on them.") In conclusion, if the Masjid was built over the grave, it should be demolished and built again in another area, away from the grave. If the grave was built in a separate place, it should be dug up and the remains should be transferred to a public cemetery so that it would not be glorified or become a source of Fitnah (temptation). We ask Allah to grant us safety and guide all Muslims!

Q: Is it permissible to offer Salah (Prayer) in a Masjid (mosque) with a grave outside surrounded by a wall?

A: It is not permissible to offer Salah (Prayer) in Masjids (mosques) that are built on graves. The Prophet (peace be upon him) said: (May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as places of worship.) If the graves are inside the wall of the Masjid, it is not permissible to offer Salah in that Masjid, but if they are outside whether beside or in front of the Masjid, there is no blame to offer Prayer therein. If the grave is inside the Masjid, it is not permissible to offer Salah for this was done by the Jews and the Christians. Allah's Messenger (peace be upon him) said: ("May Allah curse the Jews and the Christians; they have taken the graves of their Prophets as places of worship." `Aisha (may Allah be pleased with her) said: (He warns against what they did).) Except for this reason, the Prophet (peace be upon him) would have commanded that his grave should be prominent but he feared lest it should be taken as a Masjid. Therefore, they buried him in the house of `Aishah (may Allah be pleased with her). Then, when Al-Walid ibn `Abdul-Malik expanded Al-Masjid, and included the grave in the Masjid with the house of `Aishah. The grave of the Prophet (peace be upon him) was not located in the Mosque but in the house of `Aishah, then the whole house was included in the Masjid after the expansion. This is not valid proof for building Masjids over graves, for the house of the Messenger (peace be upon him) was included in the Masjid after the expansion. Therefore, it is not allowed for anyone to bury a person in the Masjid and the action of Al-Walid is not a valid proof for he included the room in order to expand the Masjid.

Chapter on the manner of Salah (Prayer)

155- We are commanded to perform Salah (Prayer) in the same way as the Prophet (peace be upon him) performed it

Q: What was the manner of the Salah (prayer) of the Prophets before Islam? What was the manner of the Salah (Prayer) performed by the Prophet (peace be upon him) and his Companions before Isra' (Night Journey) and Mi`raj (Ascension to Heaven)?

A: Allah (Exalted be He) knows best how the Salah (Prayer) was performed by the Prophets (peace be upon them all). We are commanded to perform the Salah (Prayer) that our Prophet Muhammad (peace be upon him) commanded us to perform. Thus, we are obliged to perform Salah (Prayer) in the same way the Prophet (peace be upon him) prayed. The Prophet (peace be upon him) said: ﴾Pray as you have seen me praying.﴿

151- Discussion on a Hadith concerning the etiquettes of walking to the Masjid to offer Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, Headmaster of the Primary School for Teaching the Noble Qur'an in Jeddah, may Allah protect him, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I read your request for Fatwa registered in Department of Scholarly Research and Ifta' with no.752dates 24/2/1407 A.H.

I would like to inform you that the Hadith: (O, Allah, I ask You in the name of those who ask You.) has a weak Isnad (chain of narration). Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) mentioned that it is part of the etiquettes to walk to the Masjid (mosque) to offer Salah (Prayer) in view of the Hadiths of exhortation to this supplication. However, most scholars (may Allah be merciful with them) have said that the Hadiths of exhortation and intimidation may have some weakness. May Allah guide all to what pleases Him! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Chairman

of Departments of Scholarly Research, Ifta', Da`wah and Guidance

152- Ruling on placing the hands by one's sides when standing during Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother the questioner, may Allah guide him to all goodness and increase his knowledge and faith, Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

With regard to your inquiry about placing the hands by one's sides during Salah:

The answer: This is Makruh (reprehensible). It is an act of the Sunnah (action following the example of the Prophet) to bring them together and place them on the chest putting the right hand on the back of the left hand, wrist, and forearm. The authentic Hadiths of Sahl ibn Sa`d, Wa'el ibn Hajar and Halb Al-Ta'y from the Prophet (peace be upon him) indicate this.

There is no evidence for putting one's hands on one's side during Salah; it even goes against the Sunnah. However, one should be flexible in this regard and teach the Sunnah with kindness and wisdom. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Mufty of the Kingdom of Saudi Arabia

Chairman of the Council of Senior Scholars and the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

153- Recommendation of putting the hands on the chest during Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother, headmaster of the primary school for teaching the Noble Qur'an in Jeddah, may Allah keep you safe! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I read you request for Fatwa (legal opinion issued by a qualified Muslim scholar) registered in the Department of Scholarly Research and Ifta' with no.752dated 24/2/1407 A.H.

I would like to inform you that what is mentioned concerning putting the hands under the navel during Salah agrees with the Madh-hab (School of Jurisprudence) of Imam Ahmad (may Allah confer mercy upon him) and the preponderant opinion in the books of Al-Hanabilah and is the point of view of a group of scholars. However, some scholars are of the opinion that it is better to place the hands on the chest while standing in Salah (Prayer) and this is the preferred view substantiated by evidence. May Allah guide all to what pleases Him.! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

154- The Sunnah for a person during Salah is to look at the place of Sujud

Q: Where should a person look while offering Salah (Prayer)?

A: It is an act of the Sunnah to look at the place of Sujud (Prostration during Prayer) while standing and during Ruku` (bowing) but while sitting for Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or between the two Sujuds one should look at his fingers as mentioned in the Sunnah of the Prophet (peace be upon him).

Q: Which is better for a man offering Salah in Al-Haram; to look at Al-Ka`bah or at the place of Sujud?

A: It is prescribed in all Prayers and in every place to look at the place of Sujud because this is more beneficial in bringing about submission and concentration except during Tashahhud. Therefore, it is an act of the Sunnah (supererogatory act of worship following the example of the Prophet) to look at the fingers. May Allah grant all success!

155- Attention of heart a means to Khushu`

Q: A sister asks: When standing before Allah (Glorified and Exalted be He) while performing Salah (Prayer) thoughts and insinuations haunt me. Is my Salah valid despite these thoughts? What should I do to get rid of these bad thoughts? May Allah reward you with the best!

A: You should do your best to attune your heart by remembering that you are standing before Allah (Exalted be He) and that He observes you so as to attain Khushu` (the heart being attuned to the act of worship) and to get rid of these insinuations. If there are many thoughts, then seek refuge with Allah from Satan, spit to your left side three times and say: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim (I seek refuge with Allah from the accursed Satan)" three times. These insinuations will leave you in sha'a-Allah (if Allah wills) since the Prophet (peace be upon him) commanded some of his Sahabah (Companions of the Prophet) to do so. Yet, you should do your best to attune your heart and have the feeling that you are standing before Allah (Exalted be He) and that He observes you. It was authentically reported from the Prophet (peace be upon him): (Ihsan is to worship

Allah as if you are seeing Him, for if you do not see Him, verily, He sees you.) Thus, you should feel this glory and that you are being seen by Allah Who observes you and knows your condition. Make yourself humble before Him (Exalted be He) and beware of insinuations. Yet if they still haunt you, then continue seeking refuge with Allah (Exalted be He) from Satan even during Salah by spitting to your left side three times and saying "A`udhu-Billahi mina Al-Shaytan -ir-Rajim" three times. Then these insinuations will leave you in sha'a-Allah.

156- Ruling on saying Isti`adhah and Basmalah in every Rak`ah

Q: Is it obligatory to say Isti`adhah (saying: "A`udhu-Billahi mina Al-Shaytan -ir-Rajim [I seek refuge with Allah from the accursed Satan]") and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in every Rak`ah (unit of Prayer) during Salah (Prayer)? Or is it sufficient to just say them in the first Rak`ah?

A: It is Sunnah (action following the example of the Prophet) to say Basmalah in every Rak`ah and at the beginning of every Surah (Qur'anic chapter). It is Sunnah to say Isti`adhah at the beginning of the first Rak`ah only whereas scholars differed whether it is permissible to say it in the other Rak`ahs or not.

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Therefore, there is no harm either to say Isti`adhah or not in the other Rak`ahs. However, it is prescribed to say both Isti`adhah and Basmalah in the first Rak`ah. With regard to the other Rak`ahs, it is permissible for both men and women to say Basmalah at the beginning of every Surah. Yet, if the person is reciting some Ayahs (Qur'anic verses) after Surah Al-Fatihah (Opening Chapter of the Qur'an), then there is no need to say Basmalah as saying it at the beginning of Al-Fatihah is sufficient.

157- Issue on saying Basmalah subvocally in Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to our respected brother, S.M.A., may Allah guide you to all that is good and increase you in knowledge and faith, Amen!

You asked about saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") out loud and not saying Ta'min (saying: "Amen" after reciting Surah Al-Fatihah).

My answer is: It is better to say Basmalah subvocally. This is based on the saying of Anas (may Allah be pleased with him): ﴿The Prophet (peace be upon him), Abu Bakr, and `Umar (may Allah be pleased with them) used not to say "Bismillah Al-Rahman, Al-Rahim" out loud.﴾ However, there is no harm if a person says it out loud to teach those offering Salah (Prayer) behind him, because it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) what confirms this. With regard to Ta'min, it is Sunnah (action following the example of the Prophet) to say it just after ﴿nor of those who went astray.﴾ both while performing Salah or reciting the Noble Qur'an because it was authentically reported that the Prophet (peace be upon him)

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used to do this. He (peace be upon him) said: ﴿If you say 'Amen' when the Imam (the one who leads congregational Prayer) says "walad-dal-lin (nor of those who went astray)," all the past sins of the person whose saying (of Amen) coincides with that of the angels will be forgiven.﴾

158- Issue on Du`a'-ul-Istiftah in Salah

Q: I am used to say after Du`a'-ul-Istiftah (opening supplication when starting the Prayer) the following Du`a' (supplication): "O Allah! Separate me from my sins, as You have separated the East and the West. O Allah! Purify my heart from sins as You have purified the white cloth from stains. O Allah! Wash away my sins with water, snow, and hail." Is it permissible to say both of them together after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? I am used to do this but I fear being sinful because of that.

A: There are authentic Hadiths of the Prophet (peace be upon him) including different versions of Du`a'-ul-Istiftah, such as that which you mentioned in your question. ﴾Whenever the Prophet (peace be upon him) said the first Takbir (i.e. Takbirat-ul-Ihram), he used to stop a while and say: "O Allah! Separate me from my sins, as You have separated the East

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and the West. O Allah! Purify my heart from sins as You have purified the white cloth from stains. O Allah! Wash away my sins with water, snow, and hail."﴿ This Hadith is agreed upon by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) and this is the most authentic narration of Du`a'-ul-Istiftah. Also, it was reported that he used to say: ﴾Glory be to You, O Allah, and Praise be to You and Blessed is Your Name, and Exalted is Your Greatness. There is no deity but You.﴿ This is the most abridged wording of Du`a'-ul-Istiftah and `Umar (may Allah be pleased with him) used to teach it to people. It was narrated on the authority of `Umar, `Aishah, and Abu Sa`id (may Allah be pleased with them) from different narrations which authenticate each other. Also, the Prophet (peace be upon him) said: ﴾O Allah, Lord of Gabriel, Michael, and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your Servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about the Truth, for it is You Who guides whom You will to the Straight Path.﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) There are other wordings

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and it is better for a believer to say each of them at different times. As for saying more than one Du`a'-ul-Istiftah, I know no Hadiths of the Prophet (peace be upon him) stating this. Therefore, it is better to avoid it unless there are Hadiths of the Prophet (peace be upon him) that establish it. May Allah grant us success!

159- Ruling on a woman reciting Qur'an loudly in Salah

Q: What is the ruling on reciting the Qur'an loudly in Jahri Salah (Prayer recited out loud) and Sirri Salah (Prayer with subvocal recitation) so that my two-year-old daughter can learn the Surah (Qur'anic chapter) I recite and the wordings of Salah (Prayer) as well? She imitates me in movements and pronounces some letters and words in an understandable way. May Allah reward you with the best!

A: It is obligatory to recite the Qur'an in a way that you can hear yourself. With regard to letting others hear you in order to learn from you, you can teach them outside Salah, especially as your daughter is very young. May Allah grant us success!

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160- Ruling on reciting Al-Fatihah in Salah

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, his family, Companions and those who follow his guidance!

Allah (Glorified and Exalted be He) has prescribed for His Servants to recite Surah (Qur'anic chapter) Al-Fatihah (Opening Chapter of the Qur'an) - the greatest Surah in the Book of Allah (Glorified and Exalted be He) - in each Rak`ah (unit of Prayer). It was authentically reported that the Prophet (peace be upon him) said: ﴾It is the greatest Surah in the Book of Allah, Al-Sab`-ul-Mathany (Seven Oft-recited Verses, Surarah Al-Fatihah) and the glorious Qur'an.﴿ This great Surah of Al-Fatihah includes praising and glorifying Allah (Glorified and Exalted be He). It points out that Allah (Glorified be He) Alone is worthy of being worshipped and asked for help. It instructs and guides people to ask Allah (Glorified and Exalted be He) to guide them to Al-Sirat-ul-Mustaqim (the Straight Path). This great Surah is one of Allah's Favors to His Servants, which He ordered them to recite in every Rak`ah in Salah (Prayer), Faridah (obligatory) or Nafilah (supererogatory). In fact, it is one of the Rukns (integrals /Pillars) of Salah. The Prophet (peace be upon him) said: ﴾There is no Salah for the one who does not recite Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah).﴿ He (peace be upon him) also said: ﴾Perhaps

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you recite behind your Imam (the one who leads congregational Prayer)? They said, 'Yes.' He said, 'Do not do that except for Fatihat-ul-Kitab, for there is no Salah for the one who does not recite it (in Salah).'﴿ It is obligatory for anyone who performs Salah to recite Al-Fatihah in every Rak`ah both in the Faridah and Nafilah Prayers. The Ma'mums (persons being led by an Imam in Prayer) should recite Al-Fatihah in every Salah they perform behind the Imam; if they happen to forget it, not knowing that it is obligatory or join the Salah while the Imam is in Ruku` (bowing) position, the obligation is removed from them. If anyone catches up the Rak`ah while the Imam is in Ruku`, this Rak`ah is counted and they are not required to recite Al-Fatihah, as they missed the position in which it should be recited. It was authentically reported on the authority of Abu Bakrah (may Allah be pleased with him) that he came to the Masjid (mosque) while the Imam was in Ruku`, so he bowed before joining the row. He then joined the row. After finishing Salah, he told the Prophet (peace be upon him) who said to him: ﴾May Allah increase your love for what is good, but do not repeat it again (bowing in that way).﴿ The Prophet (peace be upon him) did not order him to make up for the Rak`ah, which indicates that anyone who catches up the Ruku` is credited for the entire Rak`ah. Similarly, if the Ma'mum does not know the ruling of Al-Fatihah or forgets to recite it, the Rak`ah is counted for them as the recitation of the Imam will be sufficient for them. However, anyone who knows its ruling and remembers it should recite it when offering Salah behind the Imam for it is obligatory for them as it is for the Munfarid (person offering Salah individually) and the Imam. It is a Rukn for the Munfarid as well as the Imam. It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Allah (may He be Glorified and Exalted) says: I have divided

Salah between Me and My Servant. One half is for Me and the other is for My Servant. When a Servant says, 'All the praises and thanks be to Allah, the Lord of the `Alamin (mankind, jinns and all that exists)', Allah (may He be Glorified) says, 'My Servant thanks Me.' When a Servant says, 'The Most Beneficent, the Most Merciful', Allah says, 'My Servant praises Me.' When a Servant says, 'The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)', Allah says, 'My Servant exalts Me.' When a Servant says, 'You (Alone) we worship, and You (Alone) we ask for help (for each and everything)', Allah says, 'This is between Me and My Servant, and My Servant will have what he asked for.'﴿ Saying 'You (Alone) we worship' is Allah's Right, for Allah has the exclusive right to be worshipped, while saying 'and You (Alone) we ask for help (for each and everything)' is the Servant's right to seek Allah's Help in everything. Allah (Glorified and Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ It is Allah's Right to be worshipped. In a Hadith Sahih (authentic Hadith), the Messenger (peace be upon him) said: ﴾The Right of Allah over His Servants is that they should worship Him and not associate anything with Him.﴿ It is Allah's Right over His Servants to worship Him by obeying His Commands, avoiding what He prohibited and being cautious of associating others with Him in His Divinity or worship. In a previous lecture, we explained that

the essence of `Ibadah (worship) is to testify that there is no deity but Allah (Exalted be He) and that Muhammad is the Messenger of Allah. This is the basis of `Ibadah; observing Tawhid (belief in the Oneness of Allah/ monotheism) and belief in the Messenger of Allah (peace be upon him). The greatest and most important `Ibadah is to testify that there is no deity but Allah (Exalted be He) and that Muhammad is the Messenger of Allah. Every Mukallaf (person meeting the conditions to be held legally accountable for their actions) should worship Allah while knowing for certain and believing that there is no true deity but Him, which means there is no one worthy of worship truly but Allah (Exalted be He) Who says: ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿ Every Mukallaf should testify with knowledge, certainty and truthfulness that Muhammad ibn `Abdullah ibn `Abdul-Muttalib is the true Messenger of Allah to both the Jinn (creatures created from fire) and mankind and that he is the last Prophet (peace be upon him). Allah (Glorified and Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ And: ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿ So everyone and every Mukallaf from among the Jinn and mankind should worship Allah Alone, for this is Allah's Right over His Servants. ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ It is obligatory for all Jinn and mankind - males and females, Arabs and non-Arabs, rich and poor, rulers

and the public - to worship Allah by carrying out what He commands and avoiding what He prohibits. They have to worship Him Alone. Allah (Exalted be He) says: ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And: ﴾And your

Lord has decreed﴿ meaning your Lord has commanded ﴾that you worship none but Him.﴿ In the Surah in question, Allah (Glorified and Exalted be He) says: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah (Exalted be He) instructs us to say: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ This is His Right (Glorified and Exalted be He). 'You (Alone) we worship' means that we worship You Alone with our Du`a' (supplication), fear, hope, Sawm (Fast), Salah, sacrificial animals, vows, and all other acts of `Ibadah which should be offered to Allah Alone. Allah (Glorified and Exalted be He) says: ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿ Those who draw nearer to the idols or the dead Awliya' (pious people) by means of Du`a', hope, sacrificial animals, vows or seeking help are actually associating others with Allah in worship and are violating the purport of La ilaha illa Allah (there is no deity but Allah) and His Saying

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(Exalted be He): ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ `Ibadah is the exclusive right of Allah, no one else has a share in it. It is obligatory for every Mukallaf to worship Allah Alone. It is also obligatory for whoever has knowledge to teach people and guide them to Tawhid and to dedicate `Ibadah to Allah (Glorified and Exalted be He) Who says: ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿ All Mukallafs have to worship Allah and worship Him Alone with their Du`a', sacrificial animals, vows, Salah, Sawm and other acts of `Ibadah. Thus, we come to know that what the ignorant people do at the graves of the pious people or the so-called ones to whom they offer Du`a' or vows or seek help from is considered major Shirk (associating others with Allah in His Divinity or worship) and is an act of Jahiliyyah (pre-Islamic time of ignorance) which should be avoided. Likewise, constructing Masjids or any other buildings over graves is a means of Shirk and is one of the acts of the Jews and Christians, so you should beware of this. The Prophet (peace be upon him) said: ﴾May Allah curse the Jews and Christians, for they have taken the graves of their prophets as places of worship.﴿

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Accordingly, you should pay attention to this matter and know with certainty that `Ibadah should be exclusively devoted to Allah (Exalted be He). ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ This is Allah's Right to be worshipped Alone and to seek help from Him Alone. It is not permissible to invocate with Allah (Glorified be He) neither idols, nor prophets including Muhammad (peace be upon him) nor Al-Badawy nor Al-Husayn nor `Aly and so on. `Ibadah is the exclusive right of Allah Alone. Allah (Exalted be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ Addressing His Prophet Muhammad (peace be upon him), Allah (Glorified be He) says: ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you﴿ ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿ The master of all mankind, [Muhammad (peace be upon him)] who is infallible and protected by Allah, would lose the fruits of his deeds had he associated others with Allah; so what about the others? Allah (Exalted be He) says: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to

him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.》

Shirk is the gravest and most dangerous sin, so everyone should

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beware of it. Allah (Glorified be He) says: 《Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills》 Anyone who dies while embracing Tawhid and Islam will be admitted to Jannah (Paradise),

but if they commit sins and misdeeds, they are at the risk of either being forgiven or not, and so they may be tormented due to their sins. Allah (Glorified be He) says: 《but He forgives except that (anything else) to whom He wills》 Anyone who dies in a state of drinking Khamr (intoxicant), being undutiful to both parents or one of them, consuming Riba (usury/interest), or committing injustice against people is at a great risk of entering the Fire; they may or may not be forgiven, unless they repent sincerely before dying. Anyone who repents sincerely is entitled to Allah's Forgiveness. The Sunnah (whatever is reported from the Prophet) indicates that many sinners are tormented in the Fire in proportion to their sins and are not forgiven. It was authentically reported that the Prophet (peace be upon him) will intercede with Allah (Exalted be He) for a group of sinners and that Allah will set a limit for him (to intercede for a certain type of people), so Allah will take them out of the Fire; then he will intercede again and Allah will set a limit for him, so Allah will take them out of the Fire; then he will intercede again and Allah will set a limit for him, so Allah will take them out of the Fire; and again for the fourth time he will intercede and Allah will set a limit for him, so Allah will take them out of the Fire which they had entered because of their sins. Then there will be some of the sinners from among the believers, who will have entered the Fire because of their sins, whom Allah will take out of the Fire by His Grace and Mercy (Glorified and Exalted be He). You, Servant of Allah, should fear Allah and beware of misdeeds

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and sins and adhere to Tawbah (repentance to Allah) so that you may be saved. 《Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills》 You are in danger if you die while committing a sin like Riba, Zina (sexual intercourse outside marriage), undutifulness to parents, drinking Khamr, wronging people and oppressing them by Ghibah (backbiting) or Namimah (tale-bearing). You should call yourself to account, strive against yourself and hasten to observe Tawbah before death overtakes you, taking into consideration the Saying of Allah (Glorified be He): 《You (Alone) we worship, and You (Alone) we ask for help (for each and everything).》 You should dedicate `Ibadah to Allah Alone, for He Alone is worthy of being worshipped and supplicated. Also, we should only hope for His Reward, fear Him only and draw close to Him by means of Salah, Sawm, Hajj, vows, sacrificial animals, and so on. Allah (Exalted be He) says: 《Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice》 《my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.》 Allah (Exalted be He) says: 《Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).》 《Therefore turn in prayer to your Lord and sacrifice (to Him only).》 And: 《And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.》

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Allah (Glorified be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Allah (Glorified and Exalted be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ All to whom people supplicate other than Allah (Exalted be He) do not possess as much as the membrane of a date seed. ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

You should beware of supplicating to other than Allah (Exalted be He) or associating others with Him. You should turn your heart to Allah (Glorified and Exalted be He) and devote all acts of `Ibadah - Salah, Sawm, and so on - to Him Alone. When saying ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah (Exalted be He) says, "This is between Me and My Servant, and My Servant will have what he asked for." ﴾You (Alone) we worship﴿ is Allah's Right ﴾and You (Alone) we ask for help (for each and everything).﴿ is the Servant's right

and need who should ask for Allah's Help in everything. On the authority of Ibn `Abbas who narrated that the Prophet (peace be upon him) said: ﴾If you beg, beg Allah Alone; and if you need assistance, supplicate to Allah Alone for help.﴿ The Servant is in dire need of Allah (Glorified and Exalted be He), so they should seek Allah's Help in everything and ask Him for everything. ﴾O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.﴿ ﴾If He willed, He could destroy you and bring about a new creation.﴿ You are in dire need of Allah (Exalted be He), so supplicate to Him, and ask Him to fulfill your needs. Beware of falling into Shirk; dedicate `Ibadah to Your Lord and associate none with Him when offering a sacrificial animal, vowing, observing Sawm, performing Salah, making Du`a', and so on. `Ibadah is the exclusive right of Allah which should be dedicated sincerely to Him Alone. Beware of indulging in acts that many ignorant people do in some countries, including visiting graves and invoking the inmates of the graves and asking for their help. This is the Shirk which Allah (Exalted be He) forbade and sent His messengers to disapprove of: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿

Allah (Exalted be He) sent all the messengers

to deny Shirk (associating others with Allah in His Divinity or worship) and to call to Tawhid (belief in the Oneness of Allah/ monotheism) and dedication of `Ibadah (worship) to Allah (Glorified and Exalted be He). You should, Servant of Allah, beware of falling into Shirk by worshipping the inmates of the graves, trees, idols, stars, or Jinn (creatures created from fire). Anyone who supplicates to the Jinn, stars or idols or seeks help from the dead or absent people commits Shirk and comes under the heading mentioned in Allah's Saying: ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ Also, beware of the means of Shirk, such as offering Salah (Prayer) or constructing Masjids (mosques) and domes at the graves; all these are considered means of Shirk.

That was why the Prophet (peace be upon him) said: ﴾May Allah curse the Jews and Christians, for they have taken the graves of their prophets as places of worship.﴿ `Aishah (may Allah be pleased with her) said: He warned against what they did and had it not been for that, he would have raised his grave above the ground but he feared that it might be taken as a Masjid. When he was told about the churches of the Christians and what they do in them, he (peace be upon him) said: ﴾When a righteous person dies there, they build places of worship over their graves and paint these pictures on it. They are

the worst of creatures in the Sight of Allah.﴿ He (peace be upon him) pointed out that those who construct Masjids or paint pictures on the graves are the worst creatures in the Sight of Allah.

Thus, you should beware of all the evil deeds of the Jews, Christians and Mushriks (those who associate others with Allah in His Divinity or worship). You should devote `Ibadah to Allah Alone wherever you are. You are obligated to worship Him Alone with your Du`a' (supplication), fear, hope, Salah, Sawm (Fast), sacrificial animals, and vows in addition to other acts of `Ibadah. Allah (Glorified and Exalted be He) says: ﴾Worship Allâh and join none with Him (in worship)﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ Going back again to the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Surah Al-Fatihah, Allah (Glorified be He) says: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ He (Glorified and Exalted be He) teaches His Servants to supplicate to Him

with this Du`a'. ﴿When the Servant says: "Guide us to the Straight Way," Allah says: "This is (granted) for My Servant, and My Servant will have what he asked for."﴾ This is what is reported in the Hadith Sahih (authentic Hadith). Hence, you should, Servant of Allah, faithfully and sincerely make this Du`a', having your heart attuned as you say: ﴿Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.﴾ 'Guide us' means instruct and show us the way and help us remain adherent to it. With this Du`a', you are asking your Lord to guide you to this Straight Way and to help you hold steadfastly to it. What is Al-Sirat-ul-Mustaqim (the Straight Path)? It is the Religion of Allah, namely, Tawhid and devotion to Allah by obeying His Commands and forsaking His Prohibitions; it is Islam, Iman (Faith/belief), guidance and the `Ibadah for which you are created. ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ This `Ibadah is Al-Sirat-ul-Mustaqim. ﴿Truly, the religion with Allâh is Islâm.﴾

Islam is Al-Sirat-ul-Mustaqim, which means believing in Allah (Exalted be He) and His Messenger (peace be upon him), observing Tawhid, obeying Allah (Exalted be He) and forsaking His Prohibitions. Al-Sirat-ul-Mustaqim

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is to worship Allah Alone as Allah (Exalted be He) says: ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths﴾ Having mentioned Shirk, Tawhid and sins in His Saying: ﴿Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.﴾ ﴿"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember.﴾ He said: ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path﴾ The 'Straight Path' of Allah is to carry out His Commands, the greatest of which is Tawhid and devotion, and to forsake all that He prohibited, the gravest of which is Shirk. Following the 'Straight Path' entails believing sincerely in the Oneness of Allah, quitting Shirk, carrying out His Commands, and forsaking what He prohibited.

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﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it﴾ meaning adhere to it steadfastly. ﴿and follow not (other) paths﴾ The (other) paths are Bid`ahs (innovations in religion) and sins, which Allah prohibits. It was authentically reported that ﴿the Prophet (peace be upon him) drew a straight line and said, "This is the Path of Allah." Then he drew lines to its right and left and said, "These are (divergent) paths, upon every one of them there is a Satan calling to it."﴾ The (other) paths are the Bid`ahs, sins and evils that Allah prohibited for His Servants, so they should beware of them. The 'Straight Path' is to observe Tawhid and act in obedience to Allah; it is Islam and Iman, it is guidance and `Ibadah for which you are

created. It is a clear Path which comprises believing in Allah's Oneness, obeying His Commands, forsaking His Prohibitions, and abiding by His Laws. ﴿Guide us to the Straight Way.﴾ It is straight with no deviation. Allah (Exalted be He) says to His Prophet (peace be upon him): ﴿And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴾ The Messenger (peace be upon him) was sent by Allah (Exalted be He) to guide people to

the Straight Path like all other messengers who called people to Tawhid and to obey Allah's Commands, quit what He prohibited and abide by His Laws. This is Allah's Straight Path, which He guides us to ask for in each Rak`ah (unit of Prayer) in Salah. Thus, "Guide us to the Straight Way," means "O our Lord, guide us to the Straight Way which You prescribed for us, sent Your Prophets to show, and created us to follow; we ask You to guide us to it and help us hold steadfastly to it." Then, Allah (Exalted be He) explains this 'Straight Way' by saying: ﴿The Way of those on whom You have bestowed Your Grace﴾ Allah's Straight Way is the way of those upon whom Allah (Exalted be He) bestowed His Grace. But, who are granted Allah's Grace? They are the messengers and their followers, at the top of whom is their Imam (leader) and seal, our Prophet Muhammad (peace be upon him). Their way is the Straight Way of Allah, that is, believing in the Oneness of Allah, obeying His Commands, and avoiding what He prohibited. This is the Straight Way of those upon whom Allah (Exalted be He) bestowed His Grace, who are the messengers and their followers until the Day of Resurrection. The Straight Way is knowledge and action: knowing what Allah (Exalted be He) prescribed for His Servants and acting upon it; knowing Allah's Right over you, what He makes obligatory, and what He prohibits, and committing yourself to carry out what He commands and avoid what He prohibits. This is the Straight Way of Allah for which you ask

your Lord in each Rak`ah to guide you. ﴿not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴾ The Straight Way is not the way of those who earned Allah's Anger; i.e. the Jews and their likes, who know Al-Haqq (the Truth), but deviate from it and are too arrogant to follow it. It is also not the way of those who went astray, i.e. the Christians and their likes, who adhere to ignorance and aberrance. The way of those upon whom Allah (Exalted be He) bestowed His Grace is that of the scholars who know Al-Haqq, understand it, and act upon it. On the other hand, the way of those who earned Allah's Anger is that of those who know Al-Haqq but deviate from it, like the Jews and the evil scholars who, despite knowing Al-Haqq, deviate from it and do not guide people to it. Those who went astray are the Christians and their likes, who ignore Al-Haqq and pay no attention to the Religion of Allah (Exalted be He); rather, they follow their own lusts.

Servant of Allah, you should ask Allah (Exalted be He) to guide you to the way of those upon whom He bestowed His Grace, i.e. the messengers and those who followed them, and also ask Him to keep you away from the way of those who earned Allah's Anger and those who went astray. This is a significant Du`a' to ask for Allah's Guidance to His Straight Way; the way of those upon whom Allah bestowed His Grace not the way of those who earned Allah's Anger and those who went astray. Thank you Lord for this great grace and keep this Du`a' with an attentive heart both while in Salah and at other times. You are in dire need to this great Du`a'. ﴿Guide us to the Straight Way.﴾ Try sincerely to have presence of heart when

making this Du`a' both in Salah and at other times. Humbly ask your Lord to guide you to His Straight Path and to help you be committed to it, so as to be among those who follow this Path and not among those who earned Allah's Anger and those who went astray. This is because the Jews practice `Ibadah in a way that is contrary to the knowledge they have, following their whims out of envy and injustice. They know that Muhammad (peace be upon him) is the Messenger of Allah whom Allah (Exalted be He) sent with Al-Haqq, but they deviate from Al-Haqq out of arrogance and envy preferring the worldly life to the Hereafter. The Christians, on the other hand, are ignorant and have gone astray. Yet, they are closer to goodness than the Jews. That is why many of them embrace Islam from time to time. On the other hand, you can hardly find any of the Jews embracing Islam. But the Christians many a time embrace Islam, because their hearts are nearer to goodness than the hearts of the Jews. Allah (Exalted be He) says: ﴾Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians."﴿ The Christians are nearer and their hearts are tenderer than the Jews', for their problem is ignorance and misguidance, but once they gain knowledge and are enlightened, many of them return to Al-Haqq. Nevertheless, the problem with the Jews is not ignorance, but envy, injustice and knowingly contradicting Al-Haqq. Their problem is heinous, namely, being too arrogant to follow Al-Haqq and envious of the followers of Al-Haqq. That is why

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you can hardly find anyone of them embracing Islam, may Allah save us.

Servant of Allah, you should thank your Lord for guiding and teaching you this Way and for having prescribed for you that you ask for it both while in Salah and at other times. You should say every time: ﴾Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.﴿ This Straight Way is the Religion of Allah; it is Islam, Iman, guidance and `Ibadah for which you are created. It is knowledge and action; knowing what Allah prescribed for you, what Allah created you for and acting in obedience to Him, being aware of sins, abiding by His Laws, hoping for His Reward and fearing His Punishment. This is the Straight Way; the basis of which is Shahadah (Testimony of Faith): "La ilaha illa Allah, Muhammad Rasul Allah (there is no deity but Allah and indeed Muhammad is the Messenger of Allah.)." This is the essential and greatest obligation; which is the first Rukn (integral /Pillar) in Islam, then Salah, Zakah (obligatory charity), Sawm and Hajj follow it. The Prophet (peace be upon him) said: ﴾Islam is based on five Rukns: Testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah, giving Zakah; fasting Ramadan; and performing Hajj.﴿ These are the explicit Rukns of Islam and the other obligations

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are subsequent to them. The obligations should be followed and the prohibitions should be avoided, out of fear and glorification of Allah (Exalted be He). This is the Religion of Allah; the basis of which is Tawhid, devotion and belief in His Messenger, Muhammad (peace be upon him), then carrying out the obligations, avoiding the prohibitions, and abiding by the Laws. This is the Straight Way to which every Muslim of the Jinn and humankind should adhere and ask for Allah's Guidance. They should beware of violating it. This is the Way of Allah; the Religion of Allah, the knowledge and action, knowing what Allah (Exalted be He) prescribed to follow; the basis of which is Tawhid, devotion and belief in His Messenger Muhammad (peace be upon him), carrying out the obligations, avoiding the prohibitions, abiding by the laws, loving and hating for Allah's Sake, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect),

and advising each other to Al-Haqq and to patience. All these come under the heading of the Straight Way. Allah (Exalted be He) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Those mentioned in the Ayah (Qur'anic verse) are the people of the Straight Way, who believe in Allah (Exalted be He) and His Messenger (peace be upon him), act sincerely for Allah's Sake, comprehend the religion, act in obedience to Allah, beware of disobeying Him, and recommend each other to Al-Haqq and to patience.

Those are the people of the Straight Path on whom Allah bestowed His Grace and who are referred to in His Saying: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ Those are the people of the Straight Path. What does Allah promise them? Allah (Glorified be He) says: ﴾Allâh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.﴿ Allah (Exalted be He) promise them Jannah (Paradise) and happiness. They are rewarded in this worldly life with mercy, for Allah (Exalted be He) will have mercy upon them by granting them success, guidance and righteousness. In the Hereafter, they will be admitted to Jannah and Allah (Exalted be He) will be pleased with them. This is the reward of the people who follow the Straight Way. Accordingly, you should, Servant of Allah, commit yourself to the Straight Way with love, willingness, truthfulness, and sincerity for Allah's Sake, showing loyalty to the allies of Allah (Exalted be He) and disassociation from His enemies. You should remain patient, act in obedience to Allah (Exalted be He), avoid His Prohibitions, recommend one another to Al-Haqq, cooperate in piety and righteousness, enjoin the Ma`ruf, and forbid the Munkar. These are the characteristics of the truthful believers,

who follow the Straight Path.

May Allah accept you and us among them and grant us success. May Allah help you and us be of His righteous Servants who remain adherent to His Straight Way. He is All-Hearer, Ever Near. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow them in piety and righteousness!

Ruling on the Ma'mum reciting Al-Fatihah

Your Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz,

may Allah safeguard you and grant you a blessed end!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I hope that you answer me in writing. May Allah reward you with the best!

Q: What is the ruling on reciting Surah Al-Fatihah (Opening Chapter of the Qur'an) for the Imam (the one who leads congregational Prayer), the Ma'mum (a person being led by an Imam in Prayer) and the Munfarid (person offering Salah individually)? Please elaborate on this. Does the recitation of the Imam suffice for that of the Ma'mum if the latter does not recite it out of forgetfulness or ignorance? Answer us, may Allah reward you with the best and forgive your sins.

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A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

Authentic Hadiths reported from the Prophet (peace be upon him) indicate that (Salah (Prayer) is not valid without the recitation of Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah).) Scholars relied on these Hadiths and considered reciting Surah Al-Fatihah for an Imam or the Munfarid as Rukn (integral/Pillar). As for the Ma'mum, the Hadith narrated on the authority of Abu Bakrah Al-Thaqafy (may Allah be pleased with him) indicated that it is not a Rukn for a Ma'mum, but it is obligatory. If a person does not recite it forgetfully or ignorantly, or because they could not catch up with the Imam while standing, there is no harm. The Prophet (peace be upon him) gave a Fatwa to Abu Bakrah Al-Thaqafy, when he joined Salah while the Imam was offering Ruku` (bowing), that the Rak`ah (unit of Prayer) was valid and did not order him to make up for it. This showed that it is not a Rukn for the Ma'mum, in order to reconcile between Hadiths. May Allah grant us success! As-salamu `alaykum warahmatullah wabarakatuh

General Chairman

of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

`Abdul-`Aziz ibn `Abdullah ibn Baz

162- Salah of someone not knowing how to recite Al-Fatihah

Q: If Salah (Prayer) is not valid without reciting Surah Al-Fatihah (Opening Chapter of the Qur'an), how should a person who does not know how to recite Al-Fatihah offer Salah?

A: It is obligatory for every Muslim man and woman to learn Al-Fatihah so that they recite it during their Salah, for the Prophet (peace be upon him) said: (The Salah of whoever does not recite Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah) is invalid.) (Agreed upon by Imams Al-Bukhari and Muslim) He (peace be upon him) also said: (Whoever offers Salah without reciting Fatihat-ul-Kitab in it, their Salah is aborted, it is aborted, it is incomplete.) He (peace be upon him) said to a Bedouin who performed Salah badly: (When you get up to perform Salah, perform Wudu' (ablution), and then face the Qiblah (Ka`bah-direction faced in Prayer), say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and then recite Umm-ul-

Qur'an (i.e. Surah Al-Fatihah)...) Also, he (peace be upon him) said: ('Perhaps you recite behind your Imam (the one who leads congregational Prayer)?' We said, 'Yes, it is so.' He said, 'Do not do that except with Fatihat-ul-Kitab, for there is no Salah for the one who does not recite it (in it).') The Prophet (peace be upon him) meant the Jahri Salah (Prayer recited out loud) by this Hadith. With regard to Sirri Salah (Prayer with subvocal recitation), such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, it is permissible for the Ma'mum (person being led by an Imam in Prayer) to recite after Al-Fatihah whatever they know from the Qur'an in the first and second Rak`ahs (units of Prayer), since the Imam in this Salah recites subvocally. If a person could not learn Al-Fatihah and the time of Salah becomes due before they could learn it, they can say instead: "'Subhan Allah (Glory be to Allah),' 'Alhamdu lillah (All praise is due to Allah),' 'la ilaha illa Allah (there is no deity but Allah),' 'Allahu Akbar (Allah is the Greatest),' and 'la hawla wa la quwwata illa billah al-`Aliyy al-`Azhim (there is neither might nor power except with Allah, the Most Sublime, the Greatest).'" This is according to that authentic Hadith which reads: (A man said to Allah's Messenger (peace be upon him): I cannot memorize anything from the Qur'an, so teach me something which is sufficient for me. He (peace be upon him) said: Say: 'Subhan Allah,' 'Alhamdu lillah,' 'la ilaha illa Allah,' 'Allahu Akbar,' and 'la hawla wa la quwwata illa billah al-`Aliyy al-`Azhim.'") May Allah grant us success!

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Ruling on saying: "We seek Allah's Help" upon reciting the Noble Ayah, (and You (Alone) we ask for help (for each and everything).)

Q: When in - congregational - Salah (prayer) the followers hear the Imam recite: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) **should they say: "We seek help from Allah"?**

A: They should listen to him only and should not say this or anything else. Allah (Exalted be He) says: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).)

164- Ruling on saying "Amen" inaudibly in Salah

Q: Is it permissible to avoid Ta'min (saying: "Amen" after reciting Surah Al-Fatihah) loudly and raising the hands in Salah (Prayer)?

A: Yes, if the person is among people who are not raising their hands or saying "Amen" loudly. It is better not to do so in order to reconcile their hearts so as to be able to call them to

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what is right, advise them, guide them and make peace between them. If a person contradicts those people, they will find his acts strange because they think that their beliefs are correct. They view that not raising the hands except for Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and not saying Ta'min out loud coincide with the religion and are used to do this with their scholars. There is a well-known difference among scholars in this concern; some of them say that one should say Ta'min aloud and some of them disagree with this. It is mentioned in some Hadiths that the Prophet (peace be upon him) said it out loud and in some others that he lowered his voice. However, the correct opinion is that it is Mustahab (desirable) to say Ta'min loudly but a believer should not do a Mustahab act that might lead to trouble and dissention. The caller to Allah should forsake Mustahab acts if this will lead to a greater benefit. For example, the Prophet (peace be upon him) did not tear down the Ka`bah and rebuilt it on the original foundations laid by Prophet Ibrahim (Abraham) and said: "...because Quraysh embraced Islam recently." The Prophet (peace be upon him), thus, left it as such for the sake of public interest.

165- Ruling on joining Salah while the Imam is in Ruku`

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable brother M.A.S, may Allah guide you and me to comprehend the Sunnah (whatever is reported from the Prophet) and Qur'an. Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your letter. The questions it includes are known and answered as follows:

Q 1: If someone joins the Salah (Prayer) when the Imam (the one who leads congregational Prayer) is performing Ruku` (bowing), will he be regarded as having performed a Rak`ah (unit of Prayer)?

A: Concerning this issue, scholars (may Allah be merciful with them) have two different views.

The first view is that he will not be regarded as having performed a Rak`ah, because he did not recite Al-Fatihah, which is Fard (obligatory) in Salah. This view is reported from Abu Hurayrah and supported by Al-Bukhari who cited in his book entitled Juz' Al-Qira'ah those who support the opinion that the Ma'mum (person being led by an Imam in Prayer) is required to recite Al-Fatihah. The same opinion was cited in the book entitled `Awn Al-Ma`bud as supported by Ibn Khuzaymah and a group of the followers of the Shafi`y Madh-hab (School of Jurisprudence). Furthermore, Al-Shawkany in his book Al-Nayl advocated this view and explained its proofs.

The second view, on the other hand, is that he will be regarded as having performed a Rak`ah. Al-Hafizh Ibn `Abdul-Bar reported it from `Aly, Ibn Mas`ud, Zayd ibn Thabit and Ibn `Umar (may Allah be pleased with them) and also from the majority of scholars including the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), Al-Awza`y, Al-Thawry, Isaq, and Abu-Thawr. In a separate research, Al-Shawkany supported this view which was cited by the author of `Awn Al-Ma`bud. This is the preponderant view because of the Hadith reported on the authority of Abu-Bakrah, which was related by Al-Bukhari, which indicated that the Prophet (peace be upon him) did not order him to make up for this Rak`ah. Had it been obligatory, he would have done so because it is not permissible to delay the clarification beyond the time of need. The saying of the Prophet (peace be upon him) in the referred to Hadith which reads: ﴾May Allah make you more keen, but do not do it again﴿ means that the Muslim should not make Ruku` before reaching the row. He is obliged to join the Imam regardless of the latter's state. Among the evidence provided by the majority of scholars is a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) which was related by Abu Dawud, Ibn Khuzaymah, Al-Daraqutny, and Al-Bayhaqy on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ﴾When you come to Salah while we are prostrating ourselves, prostrate yourselves and do not count it one Rak`ah. He who catches up a Rak`ah of the Salah, he in fact catches the Salah.﴿ Another report related by Ibn Khuzaymah, Al-Daraqutny, and Al-Bayhaqy reads: ﴾He who catches up a Rak`ah of the Salah, he in fact catches it

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before he (i.e. Imam) returns to the standing posture.) This Hadith is a clear proof supporting the view of the majority of scholars in many ways.

First, the Prophet's assertion that the one who catches up with the congregation while the Imam is making Sujud (prostration) is not counted as having performed a Rak`ah conveys that a person is counted as having performed a Rak`ah when he catches up with Ruku`.

Second, when the term Rak`ah is associated with the term Sujud, it means Ruku`. There are different Hadiths conveying this meaning. Among them are the Hadith reported by Al-Bara' who said: (I noticed the Salah of Muhammad (peace be upon him) and saw his standing, his Rak`ah (i.e. Ruku`), and then returning to the standing posture after Ruku`, his Sujud...) and the Hadith about the solar eclipse in which the Sahabah (Companions of the Prophet) said: (The Messenger of Allah (peace be upon him) observed four Rak`ahs and four Sujuds (in two Rak`ahs).) They meant by "four Rak`ahs" four times of Ruku`.

Third, the phrase which was mentioned in the report related by Ibn Khuzaymah, Al-Daraqutny, and Al-Bayhaqy reading: (before he returns to the standing posture) is counted as a clear proof that Rak`ah means Ruku`. The Hadith of Abu Hurayrah is narrated through two reliable narrators strengthening one another by whom the evidence can be established according to what is acknowledged in Mustalah Al-Hadith (Hadith terminology).

Furthermore, Al-Nawawy (may Allah be merciful with him) in the commentary on Al-Muhadhab, vol.4, p.215,

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stated: "The aforementioned view that the Raka`h is counted if one performs Ruku` is the correct one, which was accepted by Al-Shafi`y and the majority of scholars and supported by Hadiths according to which people apply this opinion. On the other hand, there is a false weak view stating that the Rak`ah is not counted. This view was related by the author of "Tatimmah" on the authority of Muhammad ibn Ishaq ibn Khuzaymah, a senior Muhaddith (Hadith scholar). Al-Rafi`y also reported this view from him and from Abu Bakr Al-Sabghy. The author of the "Tatimmah" commented that this is not true because people in many countries agreed that the Rak`ah is counted. The opposition of the successive generations is worthless." Moreover, in his book entitled Al-Talkhis, Al-Hafizh Ibn Hajar related from Ibn Khuzaymah something that indicated his agreement with the majority of scholars concerning the view that the Rak`ah is counted when the person performs Ruku`. And Allah knows best.

Q 2: What is the ruling on the Ma'mum who forgets to recite Surah Al-Fatihah?

A: Al-Nawawy (may Allah be merciful with him) stated that scholars have two different views concerning this issue.

First: The one who forgets to recite Surah Al-Fatihah takes the same ruling as the one who forgets to do any other Rukn (integral/Pillar) required in Salah. If he remembers while he is still in Ruku` or after rising from Ruku`, before starting the next Rak`ah, he should go back and recite it and then perform the Ruku` and the Rukns that follow it.

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If he does not remember until after starting the next Rak`ah, then the Rak`ah in which he forgot to recite Al-Fatihah is Batil (null and void) and the Rak`ah following it will replace it. If he does not

remember until a short time after saying the Taslim (salutation of peace ending the Prayer), he should offer the Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness), if he is a latecomer. On the other hand, if he is not a latecomer, the Imam bears the responsibility and Sujud-ul-Sahw is not required. If he only remembers a long time after saying the Taslim, then he should repeat all the Salah. Al-Nawawy stated that this view is the modified one reported from Al-Shafi`y and the most correct one according to the scholars of the four Madh-habs, but he asserted the necessity of making Sujud-ul-Sahw giving no details for that. Yet, the correct opinion is what is previously mentioned.

Second: If he forgets to recite Al-Fatihah and does not remember until the Ruku` or saying Taslim, the Salah is complete and the obligation of reciting Al-Fatihah is discharged. This view is related by Al-Nawawy from a group of the followers of the Shafi`y Madh-hab. As far as the Ma'mum is concerned, this is the preponderant view, whereas the first view is suitable for the Imam and the Munfarid (person offering Salah individually). This is because the Ma'mum is obliged to follow the Imam in Ruku` and the other acts of Salah. When the Imam performs Ruku`, the Ma'mum is obliged to follow him and perform Ruku` even if the latter has forgot to recite Al-Fatihah. It is not permissible for him to keep standing to recite it while his Imam is offering Ruku` because the Prophet (peace be upon him) said: ﴾When he performs Ruku`, then perform Ruku` with him.﴿ The term "then" indicates the obligation of immediately following the Imam.

The apparent meaning of this Hadith applies to the person who does not recite Al-Fatihah out of forgetfulness or for any other reason. Although the Ma'mum is obliged to recite Al-Fatihah according to the generality of evidence that asserts this obligation, if he forgets to recite it and does not remember until the Imam is offering Ruku`, he will be excused due to his forgetfulness and his obligation to follow the Imam. Those who are ignorant of the ruling that the Ma'mum is required to recite Al-Fatihah take the same ruling as he who forgets to recite it, whether they are imitating a person who views that this is not an obligation or whether they infer that it is not obligatory to recite it. Both are excused due to their forgetfulness or ignorance. Their case is similar to that of the one who joins Salah while the Imam is performing Ruku`. As stated above, the Rak`ah is counted in this case and the obligation of recitation is discharged, although the Ma'mum misses the recitation and standing with the Imam. Hence, the one who forgets to recite Al-Fatihah or the one who is ignorant of this ruling is more worthy of having performed the Rak`ah as he only misses the recitation. And Allah knows best. We explained in the section of the first view whether or not the one who forgets the recitation is required to make Sujud-ul-Sahw. The person who is ignorant of the ruling is not required to perform it.

166- Ruling on saying "Yes" during Salah

Q: Is it permissible to say "Yes" after finishing Surahs (chapters from the Qur'an) that end with questions, such as ﴾Is not Allâh the Best of judges?﴿ and are this regarded as saying "Amen" after reciting Surah Al-Fatihah for I hear some praying persons say that?

A: This is not permissible, except for reciting the latest Ayah (verse from the Qur'an) from Surah Al-Qiyamah which is Allah's Saying: ﴾Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴿ It is recommended to say after reciting it ﴾Glory be to You! Surely, yes, You are (able to bring the dead to life).﴿ This is based on an authentic Hadith from the Prophet (peace be upon him). May Allah grant us success.

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167- Ruling on placing the hands over each other after Ruku`

Q: Should a person place their hands over each other after rising from Ruku` (bowing)? We differed over this in a Masjid (mosque). Please illustrate what is right in this regard. May Allah reward you!

A: Hadiths Sahih (authentic Hadiths) reported from Allah's Messenger (peace be upon him) on the authority of Sahl ibn Sa`d, Wa'il ibn Hujr and others indicated that it is prescribed for a praying person to put their right palm over the back of the left hand while standing in Salah (Prayer), whether before or after Ruku`. Even some of them prove that it is better to put the hands over the chest. This is the chosen opinion that coincides with the referred to Hadiths. We know of no evidence to support the opinion of placing them by one's sides. We wrote a useful article that was published in some local newspapers and magazines about this issue. It is worth mentioning here that either placing the hands on the chest or placing them by one's sides during Salah does not deserve difference and argumentation between Muslims. In fact, Muslims should cooperate in righteousness, piety and mutual love

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and advice for the sake of Allah, even if they differ in secondary issues such as the issue at hand. Placing the hands over each other is a Sunnah (action following the example of the Prophet) and not Wajib (obligatory). If a person offers Salah while placing their hands over each other or placing them by their sides, their Salah is valid. However, it is better and recommended to place the right hand over the other in accordance with the actions and sayings of the Prophet (peace be upon him).

We ask Allah to guide you, us and all Muslims to a better understanding of religion and adherence to it. We implore to Him to protect us from the evils of ourselves and our deeds and from misleading dissentions, for He is the All-Hearer and Ever-Near.

Q: Some scholars opt that placing the right hand over the left during Salah is an act of Sunnah while others say that it is a Bid`ah (innovation in religion). Please explain this for us. May Allah reward you!

A: Placing the right hand over the left one while standing in Salah, whether before or after Ruku`, is a Sunnah. This is the correct opinion.

Those who say that it is a Bida`ah are definitely wrong, for it was reported in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): (On the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he said: I saw the Prophet (peace be upon him) while standing in Salah placing his right hand

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over the left hand, wrist, and forearm.) (Related by Abu Dawud and Al-Nasa'y with a Sahih Sanad (chain of narrators)) Also, (Qabisah ibn Halb Al-Ta'iy reported from his father that the Prophet

(peace be upon him) used to put his right hand over his left hand over his chest while standing in Salah.》 (Related by Ibn Abu Shaybah with a good Sanad) Also, Al-Bukhari related in his Sahih Book of Hadith: 《On the authority of Sahl ibn Sa`d from Abu Hazim that he said: A man was ordered to put his right hand over his left forearm during Salah. Abu Hazim said: Definitely he has taken this from the Prophet (peace be upon him).》 This proves that a person in Salah should place their right hand over the left one while standing, and this applies to standing before and after Ruku`. This is the right opinion.

168- Ruling on saying: "Our Lord, praises and thanks are due to You" after Ruku`

Q: There is someone who says: "Our Lord, praises and thanks are due to You" after rising from Ruku` (bowing). Is it correct to say the word "thanks"?

A: It was not reported from the Prophet (peace be upon him) that he said this word. Yet there is no harm in saying it because praising and thanksgiving are due to Allah Alone (Glorified and Exalted be He). It is classified under emphasizing the meaning, as praising means thanksgiving. It is preferable to say: "Our Lord! All praise is due to You," without adding "and thanks." It is even more preferable to say: "Rabbana walaka al-hamdu hamdan khathiran tayyiban mubarakan fih mil'a as-samawati wal ardi wa mil'a ma shi'ta min shay'in ba`d (Our Lord, for You is all praise, an abundant, beautiful and blessed praise. The heavens, the earth and all between them are abundant with Your Praise)." Yet there is no harm to add the word "thanks" but one should know that this is not prescribed.

169- Ruling on saying Takbir on raising from Ruku`

Q: A brother from Jaddah says in his question: What is the ruling

if an Imam (the person who leads congregational Prayer) or a Ma'mum (person being led by an Imam in Prayer) says Takbir (saying: "Allahu Akbar [Allah is the Greatest]") instead of saying Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]") or vice versa? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you!

A: It is not permitted to do so. A person has to perform Salah (Prayer) in the same way as the Prophet (peace be upon him) offered Salah. Thus, a praying person has to say Takbir, Tasmi`, and "Rabbana walaka al-hamd (Our Lord! Praise is due to You)" each at its proper place. If a person fails to do that out of forgetfulness, there is no harm but he has to offer Sujud-ul-Sahw (Prostration of Forgetfulness), whether he is an Imam or a Munfarid (person offering Salah individually). May Allah grant us success!

170- Ruling on prostrating to the place of Sujud during Salah without a Sutrah

Q: A sister from Riyadh asks: When I pray in Al-Masjid Al-Haram, I cover my face because there are non-Mahrams (men lawful for the woman to marry), but when prostrating I remove the veil away from my face so as to put it directly on the earth during prostration. What is the ruling on what I do? Please give us a Fatwa. May you be rewarded.

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A: What she does is good, because it is preferable that the person puts his face directly onto earth during prostration. Yet there is no harm if you prostrate with your veil on your face.

171- Du`a' during Sujud is limitless

Q: There is a Hadith Sahih (authentic Hadith) in which the Prophet (peace be upon him) said: ﴾The nearest a servant comes to their Lord is when they are prostrating themselves, so say a lot of Du`a' (supplication) (while you are in this state).﴿ **If during Sujud (prostration) I say a great deal of Du`a', such as: "O Allah, grant me pardon, have mercy upon me, direct me to righteousness, and provide me with sustenance," does this affect my Salah (Prayer)?**

Does the Du`a' mentioned by the Messenger (peace be upon him) have an effect on Salah or does a person have the choice to supplicate with what may benefit them in this worldly life and in the Hereafter? Is it permissible to supplicate to Allah (Exalted be He) to heal me from an illness?

A: The Hadith is general and it is a Sahih Hadith related by Muslim in his Sahih [Authentic Hadith Book] on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The nearest a servant comes to their Lord is when they are prostrating themselves, so say a lot of

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Du`a' (while you are in this state).﴿ Also, Muslim related in his Sahih on the authority of Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾I have been forbidden to recite the Qur'an in the state of Ruku` (bowing) and Sujud. So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while in Sujud be earnest in Du`a', for it is fitting that your Du`a' should be answered.﴿ Accordingly, it is permissible to say Du`a' during Sujud and one must say a lot of Du`a' as it is limitless. A person can supplicate with what Allah (Exalted be He) makes easy and according to what they need. Yet, it is preferable to say the Du`a' reported from the Prophet (peace be upon him). One Du`a' reported from the Prophet (peace be upon him) during Sujud is to say: ﴾O Lord, forgive me all my sins, small and great, first and last, open and secret.﴿ (Related by Imam Muslim in his Sahih Book of Hadith) Regarding the Du`a' mentioned by the questioner, it is to be said between the two Sujuds. The Prophet (peace be upon him) used to say: ﴾O Allah,

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grant me pardon, have mercy upon me, direct me to righteousness, and provide me with sustenance.﴿ On the authority of Ibn `Abbas (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) used to say this Du`a' between the two Sujuds. Thus, there is no harm if a person says this Du`a' or others, such as "O Allah, heal me from my illness, O Allah, grant me a good wife, or O Allah, Make it easy for me to have good offspring," while in Sujud or at the end of Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer). There is no harm in saying these Du`a' and similar ones since the Messenger (peace be upon him) did not confine a certain Du`a'; rather, he said: ﴾The nearest a servant comes to their Lord is when they are prostrating themselves, so say a lot of Du`a' (while you are in this state).﴿ This applies to Du`a'

Ma'thur (supplication based on transmitted reports) and others as were mentioned above. There is no difference in this regard between obligatory and supererogatory Salah based on the purport of the two mentioned Hadiths. May Allah grant us success!

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172- Ruling on Jalsat-ul-Istirahah

Q: What is the ruling on Jalsat-ul-Istrahah (a brief sitting after prostration and before standing during the Prayer) with regard to the person performing Salah (prayer) alone or behind an Imam?

A: Jalsat-ul-Istrahah is Mustahab (desirable). It includes neither Dhikr (Remembrance of Allah) nor Du`a' (supplication). This is what one should do when performing Salah as an Imam or as a follower, or by oneself after the first and third Rak`ah (unit of prayer) following the example of the Prophet (peace be upon him) who said: ﴾Pray as you have seen me praying.﴿ The person who performs Salah behind an Imam can do so even if the Imam does not sit. It is a brief sitting like one's sitting between the two prostrations, but it includes neither Dhikr nor Du`a'. A comparison can be drawn between this and the case where the Imam does not raise his hands when performing Ruku' (bowing) or when rising from it. It is as Mustahab for those performing Salah behind Imam to raise their hands in these two positions as it is for them to do so with Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and when standing to perform the third Raka'h in both Maghrib (Sunset) and `Isha' (Night) prayers, even if the Imam does not raise his hands. This is based on the saying of the Prophet (peace be upon him): ﴾Pray as you have seen me praying.﴿ The Prophet (peace be upon him) used to raise his hands when saying Takbirat-ul-Ihram, when performing Ruku` (bowing) and upon rising from it, and when rising after performing the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) to perform the third Rak`ah. May Allah grant us success.

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Q: What is the ruling on those who sit between the first and the second Rak'ahs even when performing Salah (Prayer) behind an Imam?

A: This session is called Jalsat al-Istrahah. There is no harm if the person sits for a short while after the first and third Rak`ah (unit of prayer) since this session is Mustahab (desirable) according to the preponderant opinion. Thus, there is no harm on the part of the Imam, the one led in Salah (prayer), or the one performing Salah (prayer) by oneself to do so. On the other hand, there is no harm on the part of the person who abandons it. It has been authentically narrated that the Messenger of Allah (peace be upon him) used to sit briefly after the first and third Rak`ah (unit of prayer) and then stand up.

173- Ruling on moving one's forefinger during Salah

Q: A questioner says: First, I love you for the sake of Allah. Second, I want to ask Your Eminence about the ruling on moving the index finger in Salah (Prayer). Should one move it once when saying Tashahhud (testification recited in the sitting position in the second/last unit of Prayer) or move it several times? I observe some people performing Salah moving their forefinger constantly during Tashahhud. Please, give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

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A: It is Sunnah (action following the example of the Prophet) to move one's forefinger when one sits to recite the first and last Tashahhud. One is to hold all the fingers of the right hand and point with the forefinger. Sometimes, the Prophet (peace be upon him) would hold his little finger and ring finger, put his thumb on his middle finger, and point with his forefinger during his sitting to recite Tashahhud. As for moving the forefinger, one should do so during Du`a' (supplication) as reported in the Hadith: (The Prophet (peace be upon him) used to move it (i.e. the index finger) upon Du`a'.) Thus, one can move it slightly when supplicating: "O Allah, send Your blessings on Muhammad; I seek refuge with Allah from the torture of the Hellfire; O Allah! Help me to remember You," and the like Du`a' that one can say before Taslim (salutation of peace ending the Prayer). One should move one's forefinger slightly at each Du`a' as stated in the Sunnah (whatever is reported from the Prophet). May Allah, for Whose Sake you love me, love you! May Allah make us out of those loving one another for His Sake!

In the Name of Allah, the Most Gracious, the Most Merciful, dear respected Shaykh, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I would like to inform you that I love you for the sake of Allah. Dear Shaykh, there are different opinions concerning the position of the index finger during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer), is this difference a kind of diversity of expressions or an actual

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difference? What is the preponderant opinion? May Allah grant you success!

A: First, may Allah, for Whose Sake you love me, love you. The Prophet (peace be upon him) said: (Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but His (i.e. on the Day of Resurrection, and they are): a just ruler, a young person who grew up worshipping Allah; a person whose heart is attached to Masjids (mosques); two men who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation) but he (rejects this offer by saying): "I fear Allah"; a person who gives Sadaqah (voluntary charity) and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in privacy and his eyes shed tears.) (Agreed upon by Imams Al-Bukhari and Muslim)

Also, Muslim related in his Sahih [authentic Hadith Book] that the Prophet (peace be upon him) said: (Allah would say on the Day of Resurrection: Where are those who love each other for the sake of My Glory? Today I shall shelter them with My Shade when there is no other shade but Mine.) It was authentically reported in Sahih of Muslim that the Prophet (peace be upon him) said: (A man (went to) visit a friend of him in a village. Allah sent

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an angel in the shape of a human being to meet him when he was on his way. When the man passed by the angel, the latter asked him: "Where do you want to go?" The man said: "I want to visit a brother in Islam in the village of so and so." The angel asked him: "Is there any interest you aim at?" The man said: "No, except that I love him for the sake of Allah." The angel then said to him: "I am a messenger from Allah to you to inform you that Allah loves you as you love your brother.") Loving for the sake of Allah is one of the strongest forms of Iman (Faith/belief).

As for the forefinger, it is Sunnah (action following the example of the Prophet) to raise it from the beginning of Tashahhud until one says Taslim (salutation of peace ending the Prayer). It should be kept raised, slightly curved as an indication of Tawhid (belief in the Oneness of Allah/ monotheism) while joining the other fingers or both the little finger and the ring finger and round the thumb finger and the middle finger; either of them is permissible and coincides with the Sunnah. This is to be observed in the first and the last Tashahhud. Raising the index finger is an indication of Tawhid and one should move it while saying Du`a' (supplication) as mentioned in the Hadith, and when saying: "O Allah! I seek refuge with You from the torture of the Hellfire..."

174- Raising the index fingers of both hands during Salah

Q: Some Muslims, while offering Salah (Prayer), raise the forefingers of both hands during Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) and some of them wear their glasses during Salah or have their pagers switched on which mostly send out sounds during Salah and this in turn distracts the praying persons. What is the ruling on these acts?

A: It is prescribed for praying persons to raise the index finger of their right hands while reciting the first and last Tashahhud; and it is preferable to move it while supplicating in the last Tashahhud. As for the other fingers, one should join the little finger and the ring finger and round the thumb and the middle finger, and put his right hand on his right thigh. With regard to the left hand, it should be spread on the left thigh with the fingers, including the index finger, on the knee. One should not raise the index finger of the left hand because this was not reported from the Prophet (peace be upon him). It was also authentically reported that Allah's Messenger (peace be upon him)

used to join all the fingers of his right hand except the forefinger during the first and the last Tashahhud. Therefore, it is recommended for a praying person to do that at a time and that at another time for both cases are correct and were reported from Allah's Messenger (peace be upon him); rounding the thumb and the middle finger, joining the little finger and the ring finger, and raising the forefinger or joining all the fingers except the index finger. Moreover, it is recommended for a praying person to switch off their mobile phones and pagers so as not to confuse themselves or others. Also, it is detestable to busy oneself with wearing the glasses during Salah if there is no need for that. May Allah grant us success!

175- Ruling on invoking peace and blessings upon the Prophet in the last Tashahhud

Q3: If a person forgets to invoke peace and blessings upon the Prophet (peace be upon him) in the last Tashahhud (sitting to invoke Allah's peace upon the Prophet), what is required of him?

A 3: Imam Al-Nawawy, Al-Hafiz Ibn Al-Qayyim and others mentioned three opinions concerning invoking peace and blessings upon the Prophet (peace be upon him) in the last Tashahhud:

The first: It is Fard (obligatory) and it is not dropped whether intentionally or unintentionally. This opinion is reported from `Umar, his son (`Abdullah ibn `Umar), Ibn Mas`ud and Abu Mas`ud Al-Ansary. Also, this view was advocated by Al-Sha`by

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from the Tabi`un (Followers, the generation after the Sahabah) and adopted by Al-Shafi`y and Ahmad according to the well-known opinion reported from him.

The second opinion: It is obligatory, which means that if it is neglected deliberately, Salah (prayer) becomes null and void but if forgetfully, Salah is accepted. This is the opinion of Ibn Rahawayah and a narration of Imam Ahmad that was chosen by Al-Khirqi. Here, the compiler of Al-Mughni mentioned that it is the preponderant view in Ahmad's Madh-hab (school of Jurisprudence). (may Allah be merciful to him). Both points of view rely on Sahih Hadith(s; a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) of the Prophet (peace be upon him) and reported on the authority of Ka`b ibn `Ujrah, Abu Sa`ed, Abu Humaid, Abu Mas`ud Al-Ansary and other scholars. One of them is that the Prophet (peace be upon him) was told: ﴾O Allah's Messenger! We are ordered to ask Allah to send blessings on you; how should one ask Allah to send blessings on you? He (peace be upon him) said: Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious.﴿ This is the wording quoted by Al-Bukhary in the chapter of the Prophet's Hadiths, book of the beginning of creation in his Sahih (Authentic Hadith Book) on the authority of Ka`b ibn `Ujrah (may Allah be pleased with him). There are other wordings of this Hadith recorded by Al-Bukhary and Muslim and other scholars, but this wording is the most perfect. In the Hadith of Abu Humaid, he mentioned instead of the phrase, "the family of Muhammad"

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another phrase, "his wives and children", even though the latter conveys the meaning of the former. However, any of the wordings mentioned in the Sahih Hadiths is sufficient for prayer and it fulfills the Sunnah. The wording of the Hadith of Abu Mas`ud recorded by Muslim is that he said: ﴾ Bashir ibn Sa`d said: "Allah has commanded us to send prayers upon you. How shall we do this?" He said, "The Messenger of Allah (peace be upon him) remained silent, and then he said, 'Say: O, Allah! Send Your

Prayers upon Muhammad and the family of Muhammad, just like You sent Your Prayers upon Ibrahim and the family of Ibrahim. Send Your Blessings upon Muhammad and the family of Muhammad, just like You sent Your Blessings upon Ibrahim and the family of Ibrahim in the Worlds. You are indeed the Praiseworthy and the Most Glorious." As for sending peace, it is the way you have learnt.") It is reported by Ibn Khuzaimah, Al-Daraqutny, Al-Baihaqy, Ibn Hibban and Al-Hakim in the wording: "How should we send prayers on you when we do so in our Salah" Al-Daraqutny said: "Its Isnad (chain of narration) is good," but it was deemed authentic by Al-Hakim.

These Hadiths convey the Prophet's (peace be upon him) command that we send prayers on him. He (peace be upon him) mentioned in the Hadith quoted above from Bashir that this is in Salah and the command implies obligation, as it is known in the books of Usul Al-Fiqh (principles of Islamic jurisprudence). Moreover, Allah (Exalted be He) ordered this in His Saying: (O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) The Hadiths mentioned above

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represent an explanation to "Salah" and "greeting" mentioned in the Ayah (Qur'anic verse).

The third opinion is that sending prayers and peace on the Prophet (peace be upon him) is an act of Sunnah and there is no harm in neglecting it. This is the opinion of most scholars of Fiqh and one of the narrations ascribed to Ahmad and chosen by some of his companions. However, it is the weakest opinion, as it disagrees with the apparent meanings of the Hadiths mentioned above. Among scholars who elaborated on this issue are Al-Nawawy in "Sharh Al-Muhadhab" and scholar Ibn Al-Qayyim in his book "Gala'-ul-Afham". Unfortunately, what they mentioned is too long to be quoted, knowing that what is already mentioned is sufficient. Therefore, according to the first opinion, whoever forgets to invoke blessings and peace upon the Prophet (peace be upon him) should resume Prayer to offer it, say Taslim (salutation of peace ending the Prayer) and offer Sujud-ul-Sahw (Prostration of Forgetfulness), knowing that it is better in this case to offer Sujud-ul-Sahw after Taslim. This is because a person in this case offers Taslim even though his Salah is incomplete. It resembles what is mentioned in the Hadith of Abu Hurayrah in the story of Dhu-ul-Yadayn. Yet, if one offers Sujud-ul-Sahw before Taslim, it will be sufficient, but if the interval between Taslim and Sujud-ul-Sahw is too long, one should resume Prayer as is the case with missing any other pillars of Prayer. According to the second opinion, if a person remembers it near to the time of Prayer, they should offer Sujud-ul-Sahw, and if interval is too long, then Sujud-ul-Sahw is no more required and the Prayer is then valid. This opinion seems preponderant according to the Hadith of Fadalah ibn `Ubayd that is narrated by Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y through a good Isnad (chain of narrators) that (The Messenger of Allah (peace be upon him) heard someone supplicating after his Salah, without praising Allah and without invoking peace and blessings upon the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) said, "This man rushed." Then he called him and said to him or to other than him, "When anyone of you has performed Salah, let them praise Allah and glorify Him, invoke peace and blessings upon the Prophet,

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and then supplicate to Allah for whatever they wish.") The Prophet (peace be upon him) did not order him to repeat it due, and Allah knows best, to his ignorance, and this is proof that it is dropped for the one who is ignorant of its being obligatory. This likewise applies in case of forgetfulness. It was mentioned previously that this is the opinion of Ishaq (Isaac) and one of the narrations reported from Ahmad and chosen by scholars mentioned previously. According to this opinion, the Hadiths mentioned concerning invoking prayers on the Prophet (peace be upon him) are conciliated.

However, following the first opinion is better in order to be acting upon all the Hadiths on the issue and avoiding related difference. It is worth mentioning here that those who claim it obligatory to send blessings and peace on the Prophet (peace be upon him) maintain that it is obligatory to invoke blessings and peace on the Prophet (peace be upon him), but the case is not so with regard to invoking blessings and peace on the Prophet's family. However, a believer should recite it the way the Prophet (peace be upon him) taught us and not to leave anything of it in view of the fact that the Prophet (peace be upon him) taught them this wording and this means that it is obligatory. The Prophet (peace be upon him) thus interpreted the text of the Qur'an with this Hadith. Hence, it is an act of the Sunnah to observe it the way indicated by the Prophet (peace be upon him), for this is more perfect in imitation of the Prophet (peace be upon him) and more proper in religious matters. Allah knows best. May Allah's Peace and Blessings be upon the Prophet Muhammad, his family and Companions.

176- Question about invoking peace and blessings on the Prophet (peace be upon him) in Tashahhud

Q: Mr. (...) from Damascus asks: "Is there any difference between invoking prayers on the Prophet (peace be upon him) by saying, "salla-Allahu-`alayhi-wa-sallam (may Allah's Peace and Blessings be upon him)" or "`alaihi-s-salatu-was-salam (peace and blessings be upon him)?" Answer us, may Allah reward you well.

A: The Hadiths of Allah's Messenger (peace be upon him) illustrate the way to invoke peace and blessings upon the Prophet (peace be upon him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other (Hadith compilations). For example, the Hadith of Ka`b ibn 'Ujrah (may Allah be pleased with him) who said: ﴾O Messenger of Allah, Allah has ordered us to invoke blessings on you. So, how should we do that? The Messenger of Allah (peace be upon him) said: Say, "Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala Ibrahim wa `ala ali Ibrahim innaka Hamidun Majid. Allahumma barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala Ibrahim wa `ala ali Ibrahim innaka Hamidun Majid. (O Allah, Have mercy on Muhammad and the family of Muhammad, as You had mercy on Ibrahim and the family of Ibrahim, for You are Praiseworthy and Glorified. O Allah send blessings on Muhammad and the family of Muhammad as You sent blessings on Ibrahim and the family of Ibrahim for You are the Praiseworthy and the Glorified)".﴿ Also, there is a Hadith reported on the authority of Abu Humaid Al-Sa`idi that the Prophet (peace be upon him)

said to the Sahabah (Companions of the Prophet) when they asked him about how to invoke blessings and peace upon him, ﴾Say: O Allah, have mercy on Muhammad, his wives and his offspring as you have had mercy on the family of Ibrahim. O Allah, send blessings on Muhammad, his wives and his offspring as You sent blessings on the family of Ibrahim. You are the Praiseworthy, the Glorious.﴿ Also, the Prophet (peace be upon him) said in the Hadith of Abu Mas`ud Al-Ansari when they asked him about the way to invoke blessings and peace upon him, ﴾Say: O Allah, have mercy on Muhammad, his wives and his offspring as you have had mercy on the family of Ibrahim, and bless Muhammad, his wives and his offspring as You blessed the family of Ibrahim. You are the Praiseworthy, the Glorious; and salutation is as you know.﴿

In some narrations, "So, how to invoke blessings and peace on you in our Salah (prayer)?" Besides, the Prophet's saying "salutation is as you know" refers to his saying in Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer): ﴾Peace be upon you, O Prophet, and Allah's Mercy and Blessings.﴿

This is the way to ask blessings and peace on the Prophet (peace be upon him) and it is an explanation of Allah's (Exalted be He) Saying:

﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿

Therefore, it is recommended for every Muslim male and female; rather it is obligatory on them, to invoke in this way in the last Tashahhud and then to say supplications, such as asking Allah (Exalted be He) to protect them from the punishment of Hell, the punishment in the grave, the trial of life and death, and the trial of Al-Masih-ul-Dajjal (Antichrist). This includes the well-known supplication which the Prophet (peace be upon him) taught Mu`adh ibn Jabal to ﴾say at the end of every prayer: "O Allah! Help me remember You, express gratitude to You, and worship You in the best manner."﴿ Either of the two formulas mentioned by the questioner is recommended in other than prayer, whenever the Prophet (peace be upon him) is mentioned, as I know of no harm in this. It is also recommended to invoke peace and blessings on the Prophet after completion of the Adhan (call to prayer) and Iqamah (call to start the Prayer) for the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says and then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah. Then, beg from Allah Al-Wasilah for me, which is a rank in Jannah (Paradise) befitting for only one of Allah's Servants, and I hope that

I may be that one. Anyone who asks that I be given Al-Wasilah, will be assured of my intercession.﴿ Related by Muslim in his Sahih (compilation of authentic Hadith) It is reported in Sahih of Al-Bukhary on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever says upon hearing the Adhan 'O Allah, Lord of this perfect call (Da`wah) and of the established Salah, grant Muhammad Al-Wasilah and superiority, and raise him up to the praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for them on the Day of Resurrection.﴿ Al-Bayhaqy added with a good Isnad: ﴾Indeed, You never break Your Promise.﴿

It is also recommended to say after hearing Adhan: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His Servant and Messenger. I am pleased with Allah as Lord, Islam as a faith, and Muhammad (peace be upon him) as a Prophet." For, the Prophet (peace be upon him) was reported in the Hadith of Sa`d ibn Abu Waqqas (may Allah be pleased with him) to have said ﴾If anyone says on hearing the Mu'adhdhin: 'I testify that there is none worthy of worship (in truth) but Allah alone Who has no partner, and that Muhammad is His servant and Messenger,' their sins will be forgiven'.﴿ Allah is the Grantor of success!

Q: Some Muslims greet the Prophet (peace be upon him) by saying: O Allah! Send Your Peace and Blessings upon our Prophet Muhammad, the cure to the hearts and the panacea for wellbeing. Is this permissible?

A: This is not permissible, as it is involves ambiguity and people may get confused about it. The best greeting for the Prophet (peace be upon him) is Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) which reads: ("Allahumma salli'ala Muhammadin wa'ala ali Mihammadin kama sallayta 'ala Ibrahim wa'ala ali Ibrahim, wa barik 'ala Mihammadin wa'ala ali Muhammadin kamma barakta 'ala Ibrahim wa'ala ali Ibrahim, innaka hamidun majeed (O Allah! Send Your Salah (peace) on Muhammad and those related to Muhammad, just as You send Your Salah on Ibrahim and on those related to Ibrahim. O Allah! Bestow Your Blessings on Muhammad and on those related to Muhammad as You had bestowed it on Ibrahim and those related to Ibrahim. Surely, You are the Praiseworthy the Glorified).")

This greeting is the established formula learned from the Prophet (peace be upon him), knowing that there are some other forms. Therefore, it is permissible to use any one of them to greet the Prophet (peace be upon him) as long as they are part of the formulas established by the Prophet (peace be upon him).

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Q: A sister from Makkah Al-Mukarramah asks: Some people around me repeat certain expressions of sending peace upon the Prophet (peace be upon him), but I do not know the degree of their authenticity. They are as follows: "O Allah! Send Your best Prayers and Blessings upon our master Muhammad through whom difficulties are overcome, distresses are removed, needs are fulfilled, hopes are realized, lives are sealed in goodness, and rain is sought to fall through his noble face. O Allah! Send Your Prayers and Blessings upon his family and Companions for every single breath commensurate with everything known to You." They repeat it a certain number of times and sometimes they say it just once. Please give us a fatwa. May Allah reward you.

A: This wording is not Mashru` (Islamically permissible) and it contradicts the Noble Shari`ah. It is ordained for a Muslim to ask Allah (Exalted be He) to confer peace and blessings upon the Prophet (peace be upon him) with the formula that the Prophet (peace be upon him) taught his Companions (may Allah be pleased with them). It reads: ("Allahumma salli'ala Muhammadin wa'ala ali Mihammadin kama sallayta 'ala Ibrahim wa'ala ali Ibrahim, wa barik 'ala Mihammadin wa'ala ali Muhammadin kamma barakta 'ala Ibrahim wa'ala ali Ibrahim, innaka hamidun majeed (O Allah! Send Your Salah (peace) on Muhammad and the family of Muhammad, just as You sent Your Salah on Ibrahim and the family of Ibrahim. O Allah! Bestow Your blessings on Muhammad and the family of Muhammad as You bestowed it on Ibrahim and the family of Ibrahim. Surely, You are the Praiseworthy, the Glorified).")

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This formula is the ideal one, which was reported from the Prophet (peace be upon him). If a person recites a different formula that is authentically reported from the Prophet (peace be upon him), this suffices him. May Allah grant us success.

177- Ruling on adding "wabarakatuh" to the Taslim

Q: We have an Imam (the one who leads congregational Prayer) who says for the Taslim (salutation of peace ending the Prayer): "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)" and "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you)". What is the ruling on this? May Allah reward you with the best!

A: It is prescribed for Imams and others to just say in Taslim: "As-salamu `alaykum warahmatullah." With regard to adding "wabarakatuh," this is a controversial matter among scholars. Therefore, one should not say it to be on the safe side. May Allah grant us success!

178- Ruling on shaking hands with others after Taslim

Q: Many times I see some people shake hands with those on their right and left sides after the Imam (the one who leads congregational Prayer) says Taslim (salutation of peace ending the Prayer) and say: "May Allah accept!" or "Haraman (May you offer Prayer in the Sacred Mosque in Makkah)!". Is this allowable? Explain this to us. May Allah reward you with the best!

A: Shaking hands with people after the Imam says Taslim is a groundless act. Instead, a person should say thrice, "Astaghfir-ul-Allah (I seek Allah's forgiveness)" and then say: "Allahumma anta al-salam wa minka al-salam, tabarakta ya dhal-jalali wal-ikram (O Allah, You are Al-Salam [the One Who is free from all defects and deficiencies), and from You is all peace, blessed are You, O Possessor of Majesty and Honor), La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadir (There is no deity but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things)" once or it can be repeated thrice and then say, "La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, lahul-ni`mah wa lahul-fadl, wa lahu Al-thana' al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani`a lima a`tayt, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad minkal-jad (There is neither might nor power except with Allah. There is no deity but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, and to Him Alone belong all grace and good praise. There is no deity but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Allah! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You)." These supplications were mentioned in the authentic Hadiths reported from Allah's Messenger (peace be upon him). It is recommended to say the above-mentioned supplications and add after performing the Magrib (Sunset) and Fajr (Dawn) Prayers, "La ilaha illa Allah wahdahu

la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadir" and then say, "Subhan Allah (Glory be to Allah), Alhamdu lillah (All praise is due to Allah) and Allahu Akbar (Allah is the Greatest)" thirty-three times after the Five Obligatory Daily Prayers and complete the hundredth time by saying, "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa `ala kulli shay'in qadir." Then one should recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴿ and ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). After Magrib and Fajr Prayers, one should repeat the following Surahs three times in the beginning of the day and at the end of night: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ There is no evidence for raising the hands in supplication after Taslim. Thus, it is allowed neither for the Imam nor the Ma'mum (person being led by an Imam in

Prayer) to raise their hands in supplication nor to shake hands with others, but instead they should seek Allah's forgiveness and recite the above-mentioned supplications. If a person raises their hands some times after Nafilah (supererogatory Prayer), there is no harm for it was reported that the Prophet (peace be upon him) raised his hands after Nafilah, but this is not allowed with regard to the Faridah (obligatory Prayers).

Q: After finishing Salah (Prayer), some people shake hands with those to their left and right sides, and some of them may say: "Haraman (may you offer Salah in the Sacred Mosque in Makkah)". Strangely enough, it is widespread among Muslims; even some of them say that there is no blame on it. What is the ruling on that?

A: If Muslims meet in the row for congregational Salah or after offering a Nafilah (supererogatory) Prayer, there is no blame on shaking hands with one another. In fact, it is even recommended as the Prophet (peace be upon him) said: ﴾If two Muslims meet and shake hands, their sins will be scraped off them like dry leaves are scraped off a tree.﴿

However, if they have already shaken hands with each other before starting Salah, there is no need to repeat it after finishing Salah. May Allah grant us success!

179. Ruling on people exchanging greetings after prayer

Q: What is the ruling on people greeting one another after Fajr prayer in particular? I have heard some people say that it is Bid`ah (innovation in religion) while others say that there is no harm in it. What is the right view on this? Please answer me. May Allah reward you with what is best.

A: As far as we know, there is no harm in that. It was authentically reported that the Prophet (peace be upon him) answered the greeting of the Bedouin who entered the Masjid. Yet when he (peace be upon him) saw that he did not perform his Salah (prayer) perfectly, the Prophet (peace be upon him) said to him: (Go back and pray (again), for you have not offered the Prayer (well). He returned and performed prayer again and then came to salute the Prophet (peace be upon him). The Prophet returned his salutation and then said to him: Go back and pray, for you have not offered the Prayer...") This Hadith is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). The Prophet (peace be upon him) did not reproach him regarding his second and third salutation. Rather, he approved of and answered it while the Bedouin was praying near him. Another reason is that exchanging salutation with others results in attuning and fixing affection within their hearts.

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Ruling on saying: "May Allah accept (your Salah)!" upon saying Taslim

Q: Is it permissible to say "May Allah accept (your Salah)" to one another and shake each other's hands after Salah (Prayer), knowing that such practice is common among people?

A: There is no harm in shaking hands with one's fellow Muslim after completing Salah provided that they have not met either before performing Salah or when entering the Masjid. Shaking hands should take place after saying Taslim (salutation of peace ending the Prayer) and after one has said "Astaghfiru-llah (I seek Forgiveness from Allah)," three times; "Allahumma anta As-Salam wa minka As-Salam, tabarakta ya dhal-jalali wal-ikram. La ilaha illa Allah wahdahu la sharika lahu, lahul-mulk wa lahul-hamdu wa huwa `ala kulli shai'in Qadir. La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, lahu-n-ni`matu wa lahul-fadl, wa lahu-th-thana'u-l-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani`a lima 'a`tayt, wa-la mu`tiya lima man`at wa-la yanf`u dha-l-jaddi minka-l-jad. (O Allah! You are Al-Salam (the Source of Peace) and from You is all Peace. Blessed are You, the Possessor of Glory and Honor. There is no god but Allah. He is the One and He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things. There is neither might nor power except with Allah. There is no god but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, to Him Alone belong all grace and good praise. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Lord! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You."

This was done by the Prophet (peace be upon him) upon ending the Prayer with Taslim. He (peace be upon him) would say thrice: "Astaghfiru-llah (I seek the Forgiveness of Allah)"; "Allahumma anta As-Salam wa minka As-Salam, tabarakta ya dhal-jalali wal-ikram. (O Allah! You are Al-Salam (the Source of Peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor." Then, he (peace be upon him) would turn back to the people with his noble face to recite the mentioned Dhikr (Remembrance of Allah): La ilaha illa Allah wahdahu la sharika lahu, lahul-mulk wa lahul-hamdu

wa huwa `ala kulli shai'in Qadir. La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, lahul-ni`matu wa lahul-fadl, wa lahu Ath-thana'u al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani`a lima 'a`tayt, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad minkal-jad. (There is no god but Allah. He is the One and He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things. There is neither might nor power except with Allah. There is no god but Allah. We do not worship but Him Alone. To Him Alone belong all bounties, to Him Alone belong all grace and good praise. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Lord! None

may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You." There is no harm in shaking hands with one's fellow Muslim who is sitting on one's right or left hand provided that they have not met before performing Salah, because this induces compassion. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴿Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves.﴾ The Prophet (peace be upon him) would shake hands with his Companions. He (peace be upon him) also said: ﴿When one of you meets a fellow brother (in Faith), he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him.﴾ And whenever they met, the Companions (may Allah be pleased with them) would shake hands with one another. Consequently, shaking hands and exchanging greetings is an affirmed act of the Sunnah. This entails great goodness of spreading compassion and affection among Muslims, and drawing them closer to one another. Yet, if they have already shaken hands with each other before the Salah, this is sufficient, in sha'a-Allah (if Allah wills).

Q: Some of the praying people shake hands with those sitting beside them upon completing either obligatory or supererogatory Salah (Prayer). What is the ruling on this?

A: It is permissible to shake hands with those who are present in the mosque when reaching them. As for the custom spreading among people to shake hands with the person sitting beside you after saying the Taslim of an obligatory or supererogatory Salah, this is a Bid`ah (innovation in religion) because there is no evidence proving this. Yet there is no harm in doing so now and then (i.e. without considering it as an act of Sunnah), or doing so with person whom you have not met before Salah or a person you want to speak with about something.

Q: Your Excellency, what is your opinion on people's shaking hands after performing (congregational) Prayer? Is it Bid`ah (innovation in religion)?

A: A: If they only meet in the row and have not shake hands with one another before, it is an act of the Sunnah to shake hands with one another upon meeting. Generally, Muslims should greet one another when they meet. Hence, if they start Prayer before they greet one another, it is recommended for them to shake hands after performing the Prayer. However, this should not be done immediately after finishing the Prayer, but praying persons

should occupy themselves with Dhikr (Remembrance of Allah) and after that they can do whatever they wish. Unfortunately, some Muslims just after finishing Prayer, go and shake hands, but this is not allowed. Rather, one should ask Allah (Exalted be He) for forgiveness three times and say the supplications after performing Prayer, and after that there is no harm to shake hands with those around if one could not greet them before the Prayer. The same is true for supererogatory Prayer, taking into consideration that salutations and shaking hands bring about friendly feelings and rapprochement among Muslims.

181- Ruling on saying Qunut in Fajr Prayer

Q: Did the Prophet (peace be upon him) recite Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Fajr Prayer, in the last Raka`ah (unit of prayer), raising both his hands and supplicating: "O Allah, guide me among those You guide," every night until he died?

A: The Prophet (peace be upon him) did not always recite Qunut in Fajr Prayer neither in the well-known Du`a' "O Allah, guide us among those You guide" or in any other Du`a'. Rather, he (peace be upon him) would say Qunut whenever calamities befell the Muslims at the hands of the enemies of Islam.

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He would continue to observe Qunut for a certain period of time, invoke Allah against them and supplicate Allah (Exalted be He) for the Muslims. This is reported from the Prophet (peace be upon him).

It is authentically reported in (the Hadith narrated on the authority of Sa`d Ibn Tariq Al-Ashja`y that he said to his father:

'O father! You have offered Salah (Prayer) behind Allah's Messenger (peace be upon him) and behind Abu Bakr, `Umar, `Uthman and `Aly (may Allah be pleased with them), were they used to recite Qunut in Fajr Prayer?' He said: 'O my son! This is an innovated matter'.) Related by Ahmad, Al-Tirmidhy, Al-Nasa'i and others with a Sahih (authentic) Isnad (chain of narration). As for the Hadith reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) (used to observe Qunut in Subh (Fajr Prayer) until he died) it is Da`if (weak) according to the Imams of Hadith.

182- Ruling on saying Qunut in times of calamity

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother and shaykh (...), general manager of the Ministry of Islamic Affairs branch in `Asir district.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)

It is prescribed to say Qunut (supplication recited while standing after bowing in the last unit of Prayer) at times of extreme hardship at all times of the five obligatory prayers, though it is more desirable in Fajr (Dawn) Prayer. However, there is no harm in observing Qunut at any other times,

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such as evening and night and during Sirri Salah (Prayer with subvocal recitation). We ask Allah (Exalted be He) to suppress the enemies of Islam, including Serbians and other (enemies) and to support our Muslim fellow brothers in Kosovo and other places. We also invoke Allah to grant us and all the Muslims blessed consequences, for He is the All-Hearer and Ever-Near. As-salamu `alaykum warahmatullah wabarakatuh.

Mufti of the Kingdom of Saudi Arabia

183- Ruling on using a rosary while reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) after Salah

Q: What is your opinion with regard to using beads while saying Adhkar after Salah (prayer)? Is it Bid`ah (innovation in religion)?

A: A: It is better not to use it. Praying persons should make use of their fingers instead. However, it is permissible to count the times of Adhkar by using something like pebbles, beads or pips in one's home so that people do not imitate one in this, as it is reported that some Salaf did so. It should be noted that the matter is flexible, but it is better to use the fingers and specially those of the right hand in any place and not to do so in the Masjid (mosque), for this is not desirable. At least, it is reprehensible.

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184- Ruling on passing in front of somebody who is offering Salah

Q: If a person is offering Salah (prayer) and somebody passes in front of him, would his Salah become null and void? Should it be repeated?

A: If a man passes in front of someone who is offering Salah, this will not nullify Salah. Yet, Salah is cancelled in one of three cases, according to the soundest of the opinions of scholars in this regard: if the one passing is an adult woman, a black dog or a donkey. It is reported that the Prophet (peace be upon him) said: (The passing of a woman, a donkey, or a black dog disrupts the prayer, if there is barrier in front of person praying, like the back of a saddle. It was said: O Messenger of Allah, what is the difference between black, red, and yellow dogs? He said: 'The black dog is a devil.') Therefore, these three nullify prayer when they pass in front of a praying person. This is according to the more sound of the scholarly opinions. Since passing in front of someone offering prayer decreases the reward for that prayer, persons praying should prevent others from passing in front of them if possible. Besides, it is not permissible to pass in front of a person offering prayer for the Prophet (peace be upon him) forbade it saying: (If the one passing in front of a person offering Salah (prayer) were to know what (sin) is incurred upon them, they would have preferred to stand for forty (hours or days)

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than to pass in front of them.) Also, the Prophet (peace be upon him) ordered that, while offering prayer, one should put something in front of them and should not allow anyone to pass in front of them. The Prophet (peace be upon him) said: (When anyone of you prays facing something which stands between them and other people (as a barrier) and someone tries to pass in front of them, such (passing person) should be turned away, but if he refuses, he should be forcibly restrained (from passing), for such is indeed a devil.)

The Sunnah (whatever is reported from the Prophet) indicates that a praying person should prevent others from passing in front of him, even if the passing is not one of those mentioned in the Hadith quoted above, whether a human being or an animal. If a person could not prevent them, there is no harm. Moreover, it is an act of the Sunnah (action following the example of the Prophet) for a praying person to put something like a chair, a spear implanted in the ground, a wall or a column in the Masjid (mosque) in front of him. Then, if someone passes from behind this, there will be no harm, but if he passes in between, the person offering Salah should prevent him. If it be a woman, a donkey or a black dog, the prayer is cancelled, and similarly if they pass in front of him and come too close to him, if there is a Sutrah (barrier placed in front of a person praying). However, if they pass at a long distance,

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more than three cubits, there will be no harm. This is because the Prophet (peace be upon him)

offered Salah in Al-Ka`bah and left three cubits between him and the western wall. Drawing on this Hadith, scholars argued that the distance at which a Sutrah is to be set should be three cubits; as is mentioned in the Hadith. The view of the majority of scholars is that Salah is not nullified by a woman, and so on, passing in front of a person offering prayer; as they claimed that it only decreases the perfection of prayer. However, the right opinion is that prayer becomes null and void. May Allah grant us all success.

185- Ruling on passing in front of a person offering Salah in Al-Masjid Al-Haram

Q: Many people pay no attention to the issue of passing in front of people offering Salah (prayer) in Al-Masjid Al-Haram and claim that doing so is allowed in this Masjid due to the overcrowding, knowing that they do not even try to avoid this. What is the ruling on this?

A: It is known among scholars that only in Al-Masjid Al-Haram it is not permissible to prevent a person from passing and it is not obligatory to have a Sutrah (barrier placed in front of a person praying), because that Masjid is mostly crowded and one cannot find a Sutrah in most cases. Therefore, there is no harm if a person (praying) does not drive away those passing in front of them, due to necessity.

Q: Dear respected Shaykh `Abdul-`Aziz, **I praise Allah Whom there is no one worthy of worship but Him. Forgive me for any inconvenience in writing to you, in view of the fact that I am writing to a dear scholar, hoping that if I am to be asked on the Day of Resurrection about referring to a scholar, I will be excused as I will then say, "Yes, I referred to Shaykh Ibn Baz. May Allah confer mercy upon you and place you in His Paradise. Amen.**

Dear scholar, I saw some things in Al-Haram and I do not know the ruling of Allah concerning them, but I know well that you are fully aware of it. I saw women mingling with men in Al-Haram during Salah and Tawaf (circumambulation of the Ka`bah). I remember that I was offering `Isha' (Night) Prayer in Al-Haram and because of overcrowding I was about to prostrate on the heels of a woman who was offering Salah in front of me in Al-Haram. She was not the only woman, but there were other women behind me and on my right and at my back. There were even women offering prayer by my side and some of them touched men and passed before them while they were offering prayer. What is even worse is that while I was offering prayer a woman tried to pass in front of me. Then, I tried to prevent her but I touched her with my hand. I want to know the ruling on my Salah? What is the ruling on a man and a woman offering prayer in the referred to way in Al-Haram? Also, I want to draw attnetion to the way people offer Salah behind Al-Maqam (the Station of Ibrahim) for it is not offered in the proper way at all. I wonder whether or not

such prayer is sufficient, being sheer movements offered amid this huge mass of people. The case is even worse during Tawaf. Praise be to the Lord, woman then fail to find a place away from men due to overcrowding, knowing that it is impossible. I only want to know whether our behavior and acts of worship in that way please Allah (Exalted be He) and His Messenger (peace be upon him) or not, especially that you are in a position where you can bring about reform, if you wish, in preservation of Allah's Religion.

I do not know why whenever I see Muslim masses in Hajj (Pilgrimage) I remember the Hadith of the Prophet (may peace and blessings be upon him, his family and Companions): (The people will soon summon one another to attack you ...)

I eagerly sought to see you, Allah (Exalted be He) knows it, but I could not; may Allah forgive me. I confess that I frequently referred to your opinions in "Al-Muslimun" (newspaper), since your words vividly infuse a sense of faith that touches my heartstrings, by Allah the Lord of Al-Ka`bah "I means", the Lord of Al-Bayt Al-Haram (the Sacred House); Al-Ka`bah, which Allah has appointed as a standard for mankind, and the Sacred Month. I would like to thank you for the Hadiths of the Prophet (peace be upon him) that you have verified. May Allah honor your face and make you an intercessor for us. I hope that I receive your answer.

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A: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)

There is no harm on everyone performing Tawaf or Salah in Al-Masjid Al-Haram if women pass before or standing in the same row with them, or the like, due to overcrowding and due to inability to avoid that. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) He (Glorified be He) also says, (Allâh burdens not a person beyond his scope.) Also, He (Exalted be He) says in Surah-Al-Ma'idah after speaking about Tayammum (dry ablution): (Allâh does not want to place you in difficulty) Besides, it is reported that `Abdullah Ibn Al-Zubayr (may Allah be pleased with both of them) used to offer Salah in Al-Ka`bah while men and women were in front of him performing Tawaf, and scholars maintained this. May Allah grant us all success. As-salamu `alaykum warahmatullah wabarakatuh.

186- Question on passing in front of a person who is performing Salah (Prayer)

Q: Your Eminence Sheikh, may Allah preserve you. Is passing in front of people offering Salah behind an Imam considered to be an act invalidating Salah (Prayer) and thus, the one who does so is considered a sinner?

A: There is no harm to do so only when necessary since Ibn `Abbas left his donkey behind him and passed in front of some rows (of people performing Salah (Prayer)) so as to perform Salah (Prayer). Yet, a person is only permitted to pass in front of them if there is a need to do so, either to complete a row, or something similar to that. In this case, passing in front of them neither harms them nor him.

187- Ruling on passing in front of a person who is offering prayer in Al-Masjid Al-Haram (The Sacred Mosque) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah)

Q: What is the ruling on passing in front of a person who is offering prayer in Al-Masjid Al-Haram (The Sacred Mosque in Makkah) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah)?

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A: Regarding Al-Masjid Al-Haram (The Sacred Mosque in Makkah), it is known that scholars opine that there is no harm in doing so in this place and that this does not interrupt Salah (Prayer) inside this mosque. Yet with regard to other mosques even in Makkah, this is considered to interrupt Salah (prayer). Therefore, there should be a Sutrah (barrier placed in front of a person praying) because the Prophet (peace be upon him) did this in Al-Abtah The overcrowdedness and hardship prevent establishing a Sutrah (barrier placed in front of a person praying) within Al-Masjid Al-Haram (The Sacred Mosque in Makkah). Accordingly this is to be forgiven within the mosque. Ibn Al-Zubayr would perform Salah (prayer) while people were passing in front of him. This was reported in a Hadith that was classified as weak, which proves that there is no need for a Sutrah (barrier placed in front of a person praying) in Al-Haram and that there is no harm in that. Scholars are of the opinion that there is no harm in that. The same applies to Al-Masjid Al-Nabawy if it is overcrowded due to the same reason because there is no need to establish a Sutrah (barrier placed in front of a person praying) when there are great crowds. Yet, if a person can perform Salah (prayer) facing a wall or a column in Al-Masjid Al-Nabawy, then he should do so since the Messenger of Allah (peace be upon him) ordered that there should be a Sutrah (barrier placed in front of a person praying) put in front of those performing Salah (prayer). He said: A Muslim's prayer is invalidated if...The point is that in Al-Masjid Al-Nabawy one should perform Salah (prayer) towards a wall or a column. When some people wanted to pass in front of Abu Sa`id in Al-Masjid Al-Nabawy, he (may Allah be pleased with and pleases him) prevented them depending on the Hadith that reads: ﴿If anybody among you is praying and somebody tries to pass in front of him, then he should repulse him.﴾ What is meant is that it is prohibited to pass in front of those who are performing Salah (prayer) except if there is overcrowdedness rendering this impossible, because this

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comes under Allah's saying (Exalted be He): ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The same ruling applies to Al-Masjid Al-Haram that is often over-crowded and it is impossible to prevent those passing before one during performing Salah (prayer). Thus, scholars opined this to be exempted in Al-Masjid Al-Haram because -particularly during the days of Hajj (Pilgrimage)- it is often impossible to prevent those passing before one while performing Salah (prayer). This is to be exempted In sha'a-Allah (if Allah wills). Regarding Al-Masjid Al-Nabawy, it may or may not be crowded. If it is overcrowded, then it takes the same ruling as Al-Masjid Al-Haram i.e. this is to be forgiven so as to avoid harm and due to the fact that this is impossible.

Ruling on a little child passing in front of people offering Salah in a mosque

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﴾When any one of you prays facing something which conceals him from people and anyone tries to pass in front of him, he should be turned away, but if he refuses, he should be forcibly restrained from it, for he is a devil.﴿

189- Reconciliation between the Hadith that

(Prayer is annulled by a black dog, a donkey and a woman (if they pass in front of the praying people))

and the Hadith that (`Aishah would be sleeping across the bed in front of the Prophet (peace be upon him) while he was praying.)

Q: How can we reconcile the Hadith related from the Messenger of Allah (peace be upon him), "Prayer is annulled by a black dog, a donkey and a woman (if they pass in front of the praying people)" and the Hadith that (`Aishah (may Allah be pleased with him) would be sleeping across the bed in front of the Prophet (peace be upon him) while he was praying, so much so that whenever he wanted to pray Witr (Prayer with an odd number of units), he would nudge her and then she would rise") **?**

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A: There is no contradiction between both Hadiths, for neither lying in front of him nor slipping away from the bed is considered as passing in front of him.

Q: What is the ruling on the Sutrah (barrier placed in front of a person praying)? And does the passing of a dog or a woman or a donkey in front of a person offering Salah break that Salah? How should we view what was stated by `Aisha (may Allah be pleased with her): "Are you comparing us to dogs and donkeys!"?

A: The Sutrah is a stressed Sunnah, as the Prophet (peace be upon him) said: (Whenever anyone of you offers prayer, they should place a Sutrah in front of them and should keep close to it.) Narrated by Abu Dawud through a good chain of narration. When the Prophet (peace be upon him) travelled, he would take with him a short piece of wood and would place it in front of him during prayer. It is thus a confirmed Sunnah, but it is not obligatory, because it is proven that on some occasions, he (peace be upon him) prayed without a Sutrah.

With regard to that which invalidates the prayer, it is a donkey, a black dog, and an adult woman, because the Prophet (peace be upon him) said: (The prayer of a Muslim person is invalidated by, having nothing like the back of a saddle in front of them, (the passing of) a woman, a donkey

or a black dog (in front of him of them).) Narrated by Muslim in his Sahih (authentic) Book of Hadith from Abu Dharr (may Allah be pleased with him). It was also narrated by Muslim from Abu Hurayrah (may Allah be pleased with him), without mentioning the word 'black'. The basic rule here is that a general statement is to be interpreted in terms of the specific statement. Besides, the Hadith of Ibn `Abbas includes: "A woman who menstruates", i.e. an adult woman. However, the correct view is that indicated by the Hadith stating that these three invalidate the prayer.

As for the words of `Aisha (may Allah be pleased with her), they are based on her own opinion and conclusion. She said, "What a bad thing is it to liken us donkeys and dogs". She also said that she would be lying in front of the Messenger of Allah (peace be upon him) when he was praying. Yet, that is not like passing in front of the praying person, because lying down is not considered as passing. Here, the Sunnah (action following the example of the Prophet) was not known to her; knowing that the one who learns something is a proof against the one who is unaware of it. If a person prays facing someone who is opposite them, sitting or lying down, that does not affect their prayer. Rather, what invalidates the prayer is the passing in front of them from one side to the other; if the one that passes in front of them or passes between him and the Sutrah is either of the three mentioned categories. However, if the female is young and has not reached the age of puberty, or the dog is not black, or the passer is something else, such as a camel or sheep or the like, then none of these invalidates the prayer. But it is prescribed for those offering prayer not to let anything pass in front of them, even if it does not invalidate the prayer, because of the Hadith of Abu Sa'id al-Khudri (may Allah be pleased with him) that the Prophet (peace be upon him) said: (If one of you prays facing

something that is screening them from the people, and someone wants to pass [directly] in front of them, let them push such a passer away, and if the passer insists (on passing in front of them) then let them fight such a person, for it is indeed a devil) (Agreed upon by Imams Al-Bukhari and Muslim).

Whenever a beast was about to pass in front of the Prophet (peace be upon him) while he was performing Salah (Prayer), he (peace be upon him) would move forward so as to make it pass from behind him. In conclusion, the persons performing Salah should push away the one passing in front of them as much as possible. Yet, one's Salah is invalidated only by the passing of either of the three mentioned things, i.e. an adult woman, a donkey and a black dog.

As for the Hadith of Ibn `Abbas regarding leaving his she-ass grazing before some of the rows (of praying persons), it is not proof that a donkey does not invalidate Salah, because it passed in front of some rows. Since the follower in Salah follows the Imam (the one who leads the congregational Salah), the Salah of the former is not to be interrupted, either by a woman or any other thing that is passing in front of them; rather, their Salah is only invalidated if the Salah of the Imam is invalidated. Thus, if any of the mentioned things pass in front of either the Imam or one performing Salah alone, their Salah will be invalid. In conclusion, the words stated by `Aisha (may Allah be pleased with her) do not contradict the Sunnah. Rather, the Sunnah is to be given priority over the Ra'y (personal opinion) of `Aisha or of any other person than `Aisha. This is an established rule among scholars of the Principles of Jurisprudence and Hadith Terminology, knowing that Allah (Exalted be He) says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day.﴾

Q: A brother from Halab, Syria asks:

Allah's Messenger (peace be upon him) told us that a woman's passing in front of a man offering Salah invalidates his Salah (Prayer). Does this apply in case the passer is one's mother, wife and sister?

A: The mentioned Hadith is general, i.e. it includes one's mother, sister, daughter, wife or any other woman, because the Prophet (peace be upon him) did not appoint a certain (category of) women. May Allah grant us success.

190- How to overcome Satanic insinuations during Salah

Q: Allah (Glorified and Exalted be He) has tried me with so much insinuations that haunt me while I perform Salah (Prayer) that I commit many errors in all the five obligatory prayers, which makes me repeat them several times. The same thing applies to Wudu' (ablution) and all other acts of worship, and even to matters of `Aqidah (creed). When I adhere to Allah's Religion and repent to Him (Exalted be He), these insinuations increase so that I weep out of sadness and sorrow, as they haunt me while I am performing Salah and Ghusl (full ritual bath) following major ritual impurity. Even while sleeping, I hear words involving cursing of the religion

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and other offensive words, which startle me out of my sleep and I then ask Allah (Exalted be He) for forgiveness. I dream that I utter these words of disbelief with my tongue. Thus, upon waking up I ask Allah for forgiveness, but I suffer sadness and distress and feel overwhelmed with nervousness.

What should I do if the insinuations haunt me while I am performing Salah or if I commit errors due to being haunted so much with insinuations? What should I do if insinuations haunt me while I am awake or asleep, and what should I do regarding my religion or any other matter? What should I do if insinuations haunt me while I am carrying out acts of worship, such as getting angry for the silliest reasons? Should I perform Hajj (Pilgrimage) while I am afflicted with such things, knowing that I have not performed Hajj before? How can I get rid of these insinuations? According to my message, what is your advice to me, what are the religious reference books that you recommend me to read, and what are the things that I should beware? May Allah reward you with what is good.

A: We advise you to seek refuge with Allah (Exalted be He) from the accursed Satan whenever you are haunted with insinuations. You should spit to your left side thrice and repeat seeking refuge with Allah thrice. By doing so, you will get rid of insinuations in sha'a-Allah (if Allah wills), since the Messenger (peace be upon him) commanded some of the Companions to do so, and it resulted in dispelling these insinuations. On the other hand, if the insinuations haunting you are related to Allah (Exalted be He) or His religion, then you should say -

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along with seeking refuge with Allah from Satan - "I believe in Allah (Exalted be He) and His Messenger (peace be upon him)". Then you should sincerely and faithfully devote yourself to Salah and acts of worship, and turn away from such insinuations. May Allah safeguard you and all the Muslims from every evil. May Allah grant us success.

Q: A sister asks: I am twenty-three years old. I have been observing Salah (prayer) since I was young and I, praise be to Allah, carry what Allah has prescribed on me of obligations and rituals. Yet, I was afflicted with obsessive compulsive disorder two years ago. So, when reciting the Noble Qur'an and remembering Allah, I feel ease and tranquility but upon finishing recitation and ceasing Dhikr (Remembrance of Allah), insinuations and suspicions haunt me, and extreme panic overwhelms me. What is your advice to me? May Allah reward you with what is best. Is a person considered sinful due to feeling doubtful? Please give us a Fatwa. May Allah reward you.

A: A: Our advice to you is to remember the Magnificence of Allah (Exalted be He) and that you are standing before Him in Salah (Prayer) and that Salah is the greatest source of relief for believing men and women. The Prophet (peace be upon him) said: (Salah is made the delight of my eye) We also recommend you

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to remember that you are standing before Allah (Exalted be He), Who observes you and hears your words and recitation. Thus, fear Allah (Exalted be He) and let your heart be attentive, and beware of insinuations and thoughts that distract you from Salah. Once you observe this sincerely, Allah (Exalted be He) will relieve you from these insinuations and thoughts and your heart will be relieved and you will be humble in your Salah. If such insinuations continues to haunt you, then you are permitted to seek refuge with Allah from Satan, even by spitting thrice to your left side. You can spit thrice to your left side and say: I seek refuge with Allah from the accursed Satan. The Prophet (peace be upon him) commanded some of the Companions to do so, which turned out to be successful and they became secure against these insinuations. Thus, there is no harm to seek refuge with Allah (Exalted be He) from Satan and spit thrice to your left side while performing Salah, if insinuations are frequently haunting you. Yet in doing so you must be sincere to Allah, have an attentive heart, and humble yourself before Allah and remember His magnificence (Glorified and Exalted be He). In this way, in-Sha'a Allah (if Allah wills), you will get rid of these insinuations.

Q: What should a person inflicted with insinuations do, particularly in Salah?

A: I advise such a person to seek refuge with Allah (Exalted be He) from the accursed Satan, ignore the insinuation and focus on Salah (prayer), as this will be beneficial for him. Allah (Exalted be He) says: ﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴾

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One of the Sahabah (Companions of the Prophet) complained to the Prophet (peace be upon him) of Satanic insinuations during Salah. Then, the Prophet (peace be upon him) ordered him to spit out thrice on his left side and to seek refuge in Allah against the devil thrice. Thereupon, the (complaining) Companion, namely `Uthman ibn Abu Al-`As Al-Thaqafi said: I did so and Allah relieved me of it. May Allah grant us all success.

Q: With regard to Satanic insinuations during Salah (prayer), should the person turn his head to the left side or bend it a little in order to spit at Satan?

A: One should turn a little to the side, in accordance with the Sunnah (whatever is reported from the Prophet). It is recorded that when `Uthman ibn Abu Al-`As Al-Thaqafi (may Allah be pleased with him) complained to the Prophet (peace be upon him): (O Allah's Messenger, Satan has distracted me during Salah. The Prophet (peace be upon him) said: "That is a devil called Khanzab! If you sense it, seek refuge with Allah from it and spit dryly to your left and seek refuge with Allah from Satan three times. `Uthman said: "I did so and Allah relieved me of it.") Related by Imam Ahmad and some of Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through authentic Isnad (chain of narrators).

191- Ruling on Salah for someone suffering from enuresis

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother, Vice President of Al-Jawf Courts, may Allah keep you safe.**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I hereby refer to your letter numbered 1900 and dated on 2/7/1407 A.H. in which you asked some questions.

I would like to inform you that a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) on a journey must be adult, whether they are travelling by plane or by any other means of transportation, due to the categorical indication of related proofs. Moreover, if a resident person is sure of having emitted a drop of urine, their prayer becomes null and void unless they be suffering from enuresis. If this is the case, they should offer prayer in accordance with their conditions; performing Wudu' (ritual ablution) for each prayer after the time of prayer becomes due. If it is unsure, they should pay no attention to it. When the Prophet (peace be upon him) was asked about a person suffering that, he said (He should not leave (prayer) until he hears a sound or smells an odor (of passing wind).)

Also, there is no blame on lightening graveyards by furnishing the surrounding streets with spotlights, for this is not intended in itself. May Allah grant all success. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman

of Administrations of Scholarly Researches, Ifta', Da`wah and Guidance

192- Ruling on a person having doubts about passing wind

Q: When I start Salah (prayer), I doubt whether or not I have passed wind although I do not sense an odor or sound and I try to control myself till I finish the prayer. What should I do?

A: ﴾Allah's Messenger (peace be upon him) was asked about a person who imagined to have passed wind during the prayer, and he (peace be upon him) replied: "He should not leave his prayers unless he hears a sound or smells an odor (of passing wind)".﴿ Another wording of this Hadith reads: ﴾If any one of you feels something in their stomach, and they are not sure whether anything came out or not, let them not leave

the Masjid (mosque) unless they hear a sound or detect an odor.﴿ If a person thinks that he has broken wind, neither his Wudu' (ritual ablution) nor Salah (prayer) is nullified unless he is sure he has emitted wind or urine. In this case, both Taharah (ritual purification) and Salah is invalidated. However, doubt does not abolish Taharah ,for it is from the insinuations of Satan.

193- The obligation of teaching an illiterate person the rules of Salah

Q: My grandmother offers acts of worship most of the time, but she performs Salah (prayer) in a wrong way. I try to teach her but she always says that she learnt that under shaykh so and so. What is the ruling on her Salah?

A: You are required to exert efforts to redress her mistakes, if you are aware of what is right and if you know the legal rulings set by Allah (Exalted be He) about it. So, advise her and illustrate to her what she is mistaken about. For example, if she does not know Surah-Al-Fatihah you should teach it to her and if she does not know Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer)

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you should teach it to her. Bedsides, inform her that the way she prays is insufficient and tell her about the Hadith of Allah's Messenger (peace be upon him) so that she feels assured, and thus perceives (the right rules).

194- Ruling on Salah of who resists the urge to urinate or defecate

Q: Sometimes, I offer Salah (Prayer) while I am resisting the urge to pass wind. Is my Salah valid?

A: It is obligatory on a believer when they strongly need to pass wind, urinate or defecate, not to start Salah; they should answer the call of nature, perform Wudu' (ablution), then offer Salah with an attentive heart and a present mind. This is what is required on every believer, man and woman, for the Prophet (peace be upon him) said: (No prayer can be (rightly performed) when the food is present (before the worshipper) or when resisting an urge to urinate/defecate) Resisting the urge to break wind is the same as keeping urine and excrement in view of harming and distracting the person offering Salah. Therefore, dear

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sister in Islam, if you feel the need to pass wind, void it, and then perform Wudu' and perform Salah.

Q: Once the Iqamah (call to start the Prayer) was announced in Al-Haram (the Sacred Mosque in Makkah) but I was still outside. So, I spread a part of the Ihram (clothing worn during the ritual state for Hajj and `Umrah) to offer Salah (Prayer) on it while the Izar (garment worn below the waist) was around my body covering from the navel down to the knees, but my belly was uncovered. Is my Salah accepted?

A: Firstly, it is not permissible for you to offer Salah alone behind the rows. You should line up with the row. If you have started a row yourself, this is questionable especially because you offer Salah on your garment. As for offering Salah in Izar, most of scholars view that Salah is acceptable. They consider that covering what is between the naval down to the knee is sufficient in this regard. However, some scholars view that Salah is not valid for the Prophet (peace be upon him) said: (None of you should pray in a single cloth that covers nothing of his shoulder.) (Agreed upon by Al-Bukhari and Muslim) You did not cover your shoulder, but you spread the garment that should cover them and offered Salah on it. Therefore, you

are required to repeat this Salah and not to be hasty. Find a place in which you offer Salah while dressed in your Ihram. If you missed the Salah, you should offer it after that alone or with anybody and do not be hasty. The Prophet (peace be upon him) said: ('None of you should pray in a single cloth that covers nothing of his shoulder.' Another wording of the hadith states: '...that covers nothing of his shoulders.') The Hadith requires a garment on your shoulders, so it is better to repeat this Salah.

195- Ruling on having Idtiba` in Salah

Q: What is the ruling on some people who make Idtiba` (uncovering the right shoulder) during Salah (Prayer)?

A: No, he should not do this, rather he should cover his shoulders. The time of Idtiba` is in Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and the person should cover his both shoulders in other than that.

196- Ruling on the Salah of a man who uncovers one of his shoulders

Q: I offered `Umrah (lesser pilgrimage) about four days ago. I exposed my right shoulder during Tawaf (circumambulation around the Ka`bah). However, while I was offering Tawaf with my right shoulder bare, the Iqamah (call to start the Prayer)

of Fajr (Dawn) Prayer was announced. Some people offering Salah beside me advised me to cover my shoulder but I refused in view of that I will complete my Tawaf after that. Was I right? May Allah reward you well!

A: There is no blame on you for covering one of your shoulders, even though the Sunnah (action following the example of the Prophet) during Salah is to put the garment on both shoulders, and in Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) to observe Idtiba` (uncovering the right shoulder) by placing the middle of the garment under the right armpit and its sides on the shoulders. If the person is performing Salah, he should put it on both shoulders, and if he does not do so, it suffices that one part of the garment is on the shoulders. The Prophet (peace be upon him) said: ﴿None of you should pray in a single cloth, none of which is over (covering) his shoulder.﴾

Q: If a person covers only one of his shoulders during Salah (Prayer) out of ignorance, is his Salah invalid?

A: His Salah is valid. If a person covers both his shoulders or one of them, this will suffice for him but the Sunnah is to cover both of them and it is obligatory to cover one of them as reported in Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish):

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﴾None of you should pray in a single cloth, none of which is over (covering) his shoulder.﴿ It is better to put the garment on both shoulders as it is reported that the Prophet (peace be upon him) used to put his garment on both his shoulders.

197- Ruling on laughing during Salah

Q: What is the ruling on laughing during Salah? If a person laughs during Salah, should he repeat it?

A: According to the Ijma` (consensus) of scholars, laughing during Salah invalidates it. Therefore, if a person laughs during Salah, his Salah is nullified. The same is true for speaking deliberately. However, if a person speaks during Salah out of forgetfulness or ignorance, their prayer is not nullified. Laughing invalidates Salah for it reflects belittlement and negligence of Salah.

198- Making up for Fajr Prayer after sunrise

Q: When a Muslim has to make up for Fajr Prayer after sunrise, should they perform it as Sirri Salah (Prayer with subvocal recitation) or Jahri Salah (Prayer recited out loud)? Also, should they offer Sunnah (supererogatory act of worship following the example of the Prophet) of Fajr before or after it?

A: It is Mashru` (Islamically permissible) for anyone who misses Fajr Prayer at its due time to offer it as Jahri Salah. They should begin with offering Sunnah Ratibah (supererogatory Prayer performed on a regular basis) just as the Prophet (peace be upon him) did during some of his journeys. Once, the Prophet (peace be upon him) slept and did not offer Fajr Prayer at its time. He (peace be upon him) performed it as he was used to; he announced Adhan (call to Prayer) and Iqamah (call to start the Prayer) and began with Sunnah Ratibah and finally offered the obligatory prayer. This is what should be observed here. May Allah grant us success!

199- Ruling on reciting part of the Qur'an after Surah Al-Fatihah

Q: One time I started Salah and recited Surah Al-Fatihah, then, when I started reciting the other Surah, it became difficult for me and I repeated it more than

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twice but I could not remember it. Finally, I interrupted Salah and started Prayer over again saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and reciting for the second time. Is my Salah (prayer) valid? What should I do if this happens again? Please answer me. May Allah reward you well.

A: You should not have interrupted Salah because the most important of recitation in Salah is Surah Al-Fatihah. It stands up for the obligation while other Surahs are Mustahab (desirable). Moreover, you did not clarify what you aimed at by "Surah". If you intend to recite an extra Surah or Ayah (verse from the Qur'an), this is a recommended act and if you do not recite it and offer Ruku` (prostration in Salah) without reciting other than Al-Fatihah, this will be sufficient for you.

If you mean something else, you should illustrate this in another question. However, this does not require interrupting Salah, in consideration that you it was difficult for you to recite other Surahs than Al-Fatihah whether a whole Surah or some Ayahs. You should not have interrupted Salah for there is no harm to leave this, because Surah Al-Fatihah is sufficient.

200- Ruling on what should be done if the door bell rings while one is offering Salah

Q: A questioner from Cairo, Arab Republic of Egypt asks: If I am offering Salah (Prayer) and the bell rings and there is no other person in the house but me, what should I do?

A: If it is a supererogatory Prayer, then the matter is flexible and there is no reason to interrupt the Prayer and find out who is at the door. But, if it is an obligatory Prayer, you should not rush unless there is something important that you fear you may miss. If it is possible to alert the person at the door that the person inside the house is busy praying, for instance by saying "Subhan Allah" (Glorified be Allah) for a man or clapping for a woman, then that is sufficient. The Prophet (peace be upon him) said: ("If something unusual happens in the Prayer, men should say, 'Subhan Allah (Glorified be Allah)' and women should clap.") If it is possible to notify the person at the door that the man is praying by saying "Subhan Allah" or that the woman is praying by clapping, that should be done. If that will not serve any purpose, i.e. the worshiper is far from the door and will not be heard, then there is nothing wrong to interrupt the Prayer in the case it is necessary, especially in supererogatory Prayer. In the case of obligatory Prayer, if the worshiper feels something urgent by the knocker they may interrupt the Prayer, open the door and then restart it from the beginning. Praise be to Allah.

201- Ruling on saying: "al-Hamdu Lillah" after sneezing during Salah

Q: If while performing obligatory or supererogatory Salah (Prayer) the person sneezed, should they say "al-Hamdu Lillah" (All praise be to Allah)?

A: Yes, it is prescribed for them to say: "al-Hamdu Lillah" (All praise be to Allah), because it is proven in a Sahih (authentic) Hadith (that the Prophet (peace be upon him) heard someone saying "al-hamdu Lillah" after sneezing and he did not object; rather, he said: "I saw such and such a number of angels, all of whom were hastening to write it down.") This is because praising Allah (Exalted be He) is akin to the phrases of Salah (prayer), and is not contrary to it.

End of Twenty Nine Part. To be followed by

Part No. Thirty, In sha'a-Allah (if Allah wills) that includes

Part Two of

Kitab Mulhaqat Al-Salah (Book of Additional Features of Salah)